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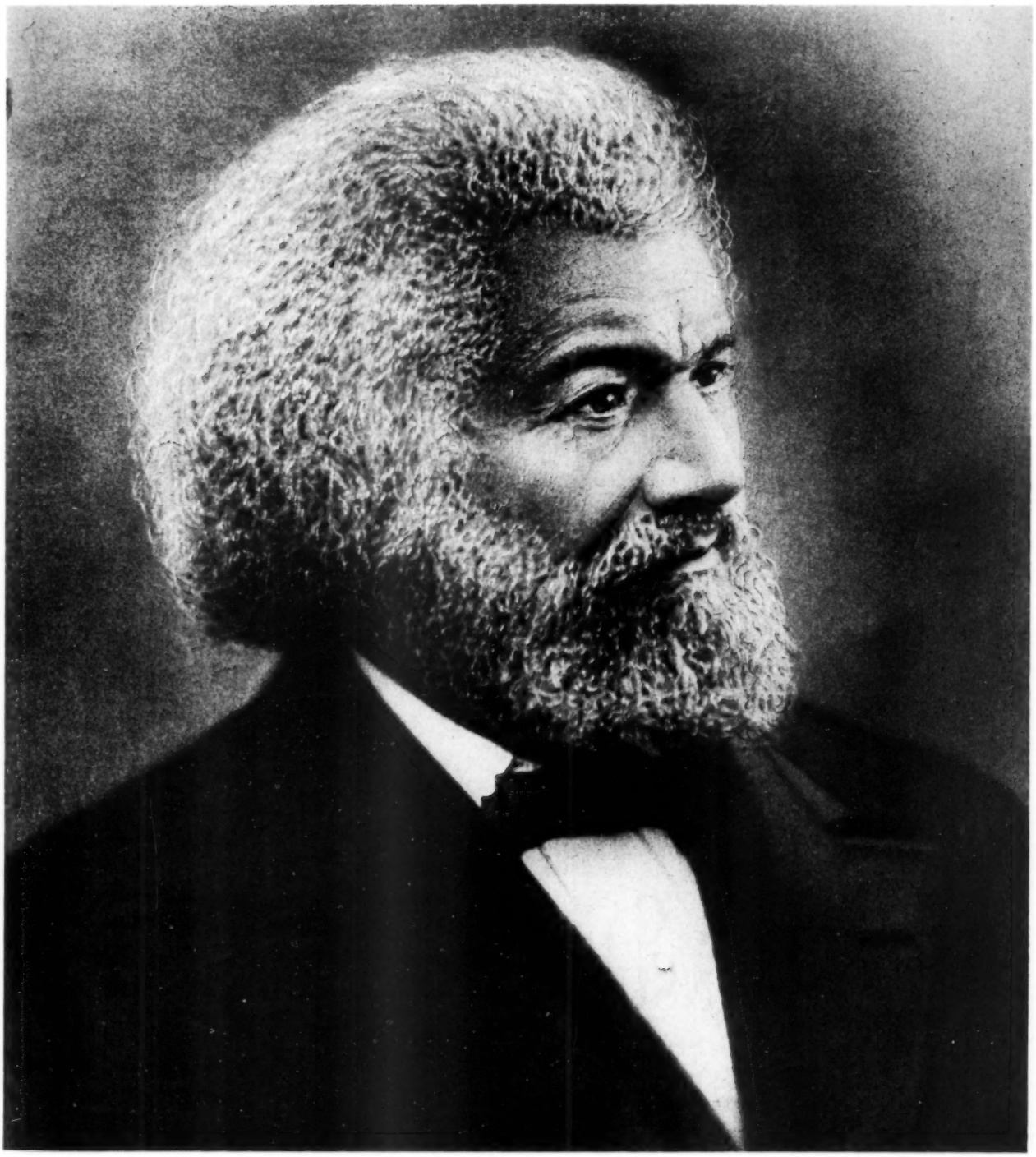

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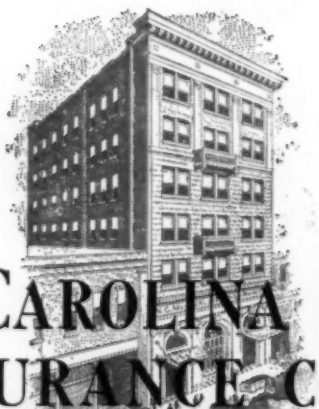

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COLLEGE AND SCHOOL NEWS

Morgan College's Commencement address was delivered by Dr. Mary McLeod Bethune, president of Bethune-Cookman College and Director of the Division of Negro Affairs, National Youth Administration on Monday, June 6. The Baccalaureate sermon was preached on Sunday, June 5, by Dr. John W. Haywood, president of Morristown College.

The Commencement address at **Bethune-Cookman College** on May 24 was delivered by Dr. Mordecai W. Johnson, president of Howard University. The Baccalaureate sermon was delivered on Sunday, May 22 by Dr. Don D. Tullis, Pastor, the Tourist Church, Daytona Beach, Fla.

West Virginia State College had 103 graduates this year representing the largest graduating class in its history. They came from 18 States. The Commencement address was delivered by Dr. Ambrose Caliver, Senior Specialist in the Office of Education, Department of the Interior, Washington, D. C., on June 6.

At **Morehouse College,** Rev. Charles Henry Payne, professor of history at Talladega College, delivered the Commencement address on June 7.

Miss Merze Tate, chairman of the Social Science division at **Bennett College** has been invited, upon the merits of her scholastic record, to become a charter member of the Greensboro (N. C.) chapter of Pi Gamma Mu, Inc., a national social science honor society. Only three other Negroes have been so honored.

The Commencement address at **Spelman College** was delivered by Dr. Frederick K. Stamm, pastor of the Clinton Avenue Community Church, Brooklyn, N. Y., June 8. The Baccalaureate sermon was delivered by Rev. Charles Nathaniel Arbuckle, pastor of the First Church, Newton Centre, Mass.

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On May 13, the Misses Helen Elizabeth Nash, Mary Alice Robinson and Doris Ada Blayton of the **Atlanta University** Laboratory High School were admitted to membership in the Ware Chapter, National Honor Society of Secondary Schools at formal exercises held in Giles Hall.

At **Cheyney State Teachers College** on May 30, B.S. degrees were awarded to 40 members of the graduating class. The Commencement address was delivered by Dr. Mordecai W. Johnson, president of Howard University. In recognition of 25 years' service to their Alma Mater, the Cheyney Alumni Association, through its president J. Russelle Dumpson, presented a beautifully appointed Doctor's Cap and Gown to Pres. Leslie Pinckney Hill.

Dr. Edgar Wallace Knight, of the faculty of the University of North Carolina, delivered the Commencement address at **Atlanta University** on June 6. The summer school at Atlanta University will be in session from June 13 to July 22.

The **LeMoyne College** debating team left on June 1 on a trip to Australia and New Zealand. Debates have been arranged with Universities located in Sidney, Melbourne and Adelaide in Australia; Hobart, Tasmania, and five Universities in New Zealand where it will also deliver five or six radio addresses and four public lectures. LeMoyne representatives are also scheduled to address the combined assemblies of high school students in a number of New Zealand towns.

At the **Atlanta University** Laboratory High School commencement exercises on May 27, 29 boys and girls were graduated. Eight were graduated with honors: Eleanor Bell, Edith Henry, Helen Nash, Mary Alice Robinson, Gettys Bryant, Rosemma Burney and Theodora McKinney. The first

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four won one-year full tuition scholarships from Spelman College. Half-year tuition scholarships were given to the other four. Jeanette Harvey won a full year's tuition scholarship from Morehouse College. Other prizes were also given.

At **Lincoln University, Jefferson City, Mo.,** 26 students graduated from the High School on June 3. The principal address was delivered by Mr. Burt A. Mayberry, president of the Missouri State Association of Negro Teachers.

Edwin A. Wilson of the 1938 graduating class at **Knoxville College** has been named editor of the *Progressive Post,* new Negro weekly of Knoxville, Tenn. Two sessions of summer school at Knoxville College will run from June 13 to July 20, and from July 20 to August 26.

The Commencement address at **Hampton Institute** was delivered on May 31, by Dr. Mordecai W. Johnson, president of Howard University. Hampton's summer school has offered scholarships to 46 Jeanes teachers in 13 States — Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina. Oklahoma, South Carolina, Tennessee, Texas and Virginia.

Prof. John N. Meighan, Mathematics Instructor at **Shorter College,** has been awarded membership in the American Mathematical Society.

The largest graduating class in the 20-year history of the **Harlem Community Training School for Religious Education** received diplomas at the graduating exercises held at Abyssinian Baptist Church, New York City, on May 23.

Euclid, Princess Anne County, Va., has received an additional WPA grant of $5,133 to complete the new colored high school on which $14,000 has already been spent.

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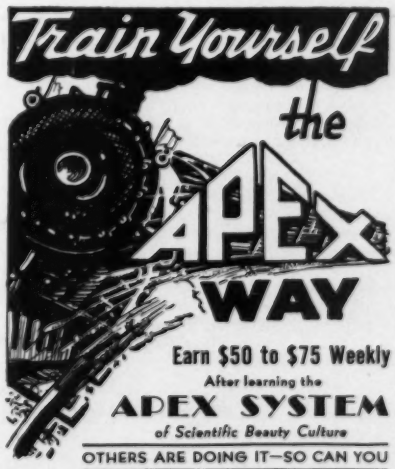

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NEXT MONTH

The August CRISIS will be the 27th Education number. It will contain statistics, news and photographs of college graduates. Material will be received in The Crisis office for this issue until July 6.

OUR CONTRIBUTORS

Albon L. Holsey is field officer for the United States Department of Agriculture, stationed at Tuskegee Institute, Ala. Since 1921 he has been secretary of the National Negro Business League.

•

Dr. Charles H. Thompson is a member of the faculty of the College of Education, Howard University, Washington, D. C., and editor of the quarterly "Journal of Negro Education."

•

Wendell P. Dabney is editor of the Cincinnati, O., *Union*.

•

Dr. Emmett J. Scott is secretary of Howard University, Washington, D. C. He was for many years secretary of Tuskegee Institute, associated with the late Booker T. Washington. During the World War he was special assistant to the secretary of war. He is a member of the National Council of the Young Men's Christian Association.

•

G. James Fleming, a frequent contributor to THE CRISIS, is not only an honor graduate from the University of Wisconsin School of Journalism, but has held several responsible newspaper jobs and is a student of newspapers. A thesis which he wrote at Wisconsin, "A Survey of Negro Newspapers in the United States," is used in a number of libraries. Mr. Fleming is editor of the Kappa Alpha Psi Journal and at present is pursuing graduate work in economics at the University of Pennsylvania.

•

Lucien H. White is an authority on music and has been writing as a critic and commentator for the New York *Age* for many years.

•

Dr. Charles H. Wesley, dean of the graduate school at Howard University, is an author and historian, his book "Negro Labor in the United States" being a standard work.

•

Dr. Alain Locke is professor of philosophy at Howard University.

•

Kelly Miller for many years was professor of sociology at Howard University.

•

J. A. Jackson is special representative of the Esso Marketers, a group of Standard Oil companies. For a number of years he was a staff editor of *Billboard*, the theatrical magazine. He has been active with fraternal orders for many years.

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Seventy-five Years of Negro Business

By Albon L. Holsey

A REVIEW of Negro business activities in the seventy-five year period—1863–1938—primarily reveals directions in which we are headed rather than the attainment of objectives.

Beginning in 1863 as freedmen, our only recourse in business ventures was to follow the pursuits we knew. But, as a distinctly labelled group our activities naturally fell into two major classifications: activities to serve the former masters such as catering, barbering and various forms of personal or semi-personal service and activities which rendered a somewhat similar service to Negroes.

During that period the Negro church and the Negro lodge offered first opportunities for free speech and organization techniques, and created necessities for financial experiments and explorations.

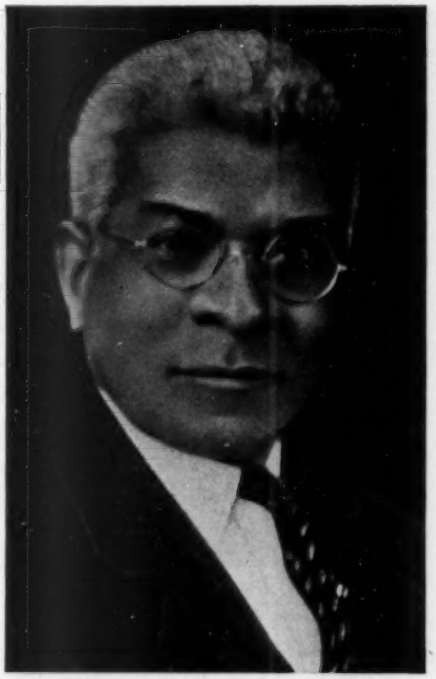
A few of the more daring opened retail stores and boldly made a bid for trade from the general public.

Those not engaged in the above more or less urbanized pursuits, remained on plantations as laborers and thus became participants in the beginnings of the present sharecropper-tenant system.

Despite the tragedies and traditions of the plantation system, many of those who remained on the farm were destined to demonstrate unusual abilities as large-scale farmers and business men. In the early days of the National Negro Business League, Booker T. Washington brought to the attention of America such exponents of business success on the farm as Groves, the "Potato King" of Kansas; Isaiah T. Montgomery, co-founder of Mound Bayou, Miss.; Scott Bond, of Arkansas; James Whitlow, of Alabama; Deal Jackson, Georgia's first cotton bale man for more than two decades; and many others who owned from 500- to 2000-acre farms and by even their white neighbors were rated as competent, successful and independent.

It is appropriate then, at the end of seventy-five years, to make a few comparisons with a view to appraising, not so much our gains, but rather our strengths or deficiencies in indicated lines on the American business scene.

There have been losses and failures but that is one of those inevitable gambles which men must take in business. Some business studies have shown that out of every 100 individually operated enterprises which start at the same time, only about 12 are still going at the end of twenty years. If the Negro has kept fairly close to this general American ratio he is to be commended.



C. C. SPAULDING
Business Leader

Retailer in Retreat

In those fields where merchandise is handled over the counter constantly changing competitive techniques have taken a heavy toll and where reliance was placed upon the Negro shopper this support has been more than normally fickle and uncertain.

The Negro retailer, like other small merchants, has been steadily in retreat before the encroachment of the chain stores. Thirty years ago, it was not unusual to find in many sections of the country individually successful Negro retail stores whose gross annual sales ran into the upper five or even six figures. By 1938, however, most of these enterprises had passed with the men who founded them. With the exception of Elliott's in the dry goods field in Muskogee, and Barker of Kansas City and Maxwell of Orangeburg, S. C., in the grocery field, very few have passed the twenty-five year mark and are still setting the pace.

Census figures are not encouraging. From 1929 to 1935, for example, the number of Negro-owned retail stores decreased from 25,701 to 23,490 while gross sales dropped, in the same period, from $101,146,000 to $48,987,000.

Figures in the Negro food group are still more discouraging and this cannot be wholly charged to the depression. The number of food stores in 1929 was 10,755 compared to 9,008 in 1935 or a loss of 1,747.

The average yearly gross sales per Negro food store in 1929 was slightly in excess of $3,000 a year and in 1935 less than $2,000. When fixed charges are deducted from gross sales of $2,000, the proprietor's net income places him on about the same economic level as an average sharecropper.

An authority on retail merchandising said recently:

> There are about 56,000 food stores owned by corporate chains, 110,000 of voluntary chains, i.e.: collective groups which own a central warehouse or are directed by an existing wholesaler. Against these 166,000 chain stores there are 430,000 unattached stores selling food . . . the 166,000 chain stores distribute about *two-thirds* of all food sold through retail stores.

This means that 430,000 of these "unattached" retail stores must struggle to share *one third* of the retail food trade and with the rare exception when a Negro store is a member of a white voluntary chain, the 9,008 Negro retail food stores are included in that group.

Peculiarly, education appears to throw in reverse the Negro's attitude towards Negro business. Or we may state it another way by saying that Negro business has found it difficult to keep pace with the demands of the educated Negro mind.

The educated Negro reads daily newspapers and magazines and like other readers is influenced by the advertising which is carried in the columns of these papers. Then there are billboards, the radio, and other highly effective methods of creating new public wants and satisfying them. Department stores, chain stores and other specialty stores pay some of their highest salaries to men and women who plan sales, window displays and other forms of dollar-tempting publicity.

It is good business for the strongest and most widely circulated Negro newspapers to carry such advertisements and the most progressive among them keep their best advertising solicitors cultivating such accounts. They pay well.

(*Continued on page* 241)

75 Years of Negro Education

By Charles H. Thompson

PROGRESS in education, as in everything else, is relative. Progress in Negro education may seem phenomenal if measured *only* by the depths whence it has come; but may leave much to be desired if viewed in terms of goals it might have achieved or must yet attain. Thus in perusing this very brief sketch[1] of the educational progress of the Negro in the United States during the past 75 years, the reader should keep in mind, (1) that "educational progress of the Negro" means not only the extent to which each succeeding generation of Negroes possessed more and better educational advantages than the former, but also the extent to which the increase in the educational advantages of Negroes has kept pace with that of the nation as a whole, and particularly that of the white population in the same localities; and (2) that the writer's purpose is merely to trace (not to explain) the trend of Negro education for the past 75 years.

DR. RUFUS CLEMENT
President of Atlanta University

Education During the Civil War

At the outbreak of the War, there were approximately four million slaves and half a million free Negroes in the United States. Several types of educational activity were carried on for this group during this period. The first involved the efforts to educate the "contrabands," as the slaves who were freed by the invading Union armies were happily described by General Butler. They constituted a problem for the military, but provided an opportunity for missionary and educational enterprise which various organizations such as the American Missionary Association and the several Freedmen's Aid Societies enthusiastically grasped. The first "contraband" school is supposed to have been established by the American Missionary Association, September 17, near Hampton, Virginia, with a Negro teacher. Such schools sprang up in rapid succession in and around the several Union Army headquarters; thus laying the foundations of future educational enterprises many of which persist until this day.

The second type of educational activity grew out of the fact that some 200,000 Negroes, mainly former slaves, were enlisted in the Union Army before the end of the War. Fortunately, the officers of the Negro units represented a much higher type than the average officer in the Union Army. It was a general practice for these officers to form schools for their Negro recruits as a part of their training. As a result, many Negroes not only learned to read and write but a considerable number got the beginnings of a real education.

A third and probably the most important type of educational activity was carried on by the Freedmen's Bureau; an agency created by the federal government, March 3, 1865, for the relief and rehabilitation of some four million recently-freed slaves. The Bureau, under the leadership of General O. O. Howard (after whom Howard university is named), with the assistance of the various missionary groups, Freedmen's Aid Societies, and individual and organized groups of Negroes, provided the first real education in the former slave states for the Negro masses. During the existence of the Bureau (1865-70) some 250,000 pupils were taught by over 9,000 teachers in some 4,200 schools, at an expenditure of nearly six million dollars. Of this amount Negroes themselves contributed almost a million dollars; maintained wholly or in part a third of the schools; and constituted 40% of the teachers.

The most important contribution of the Bureau, however, was found neither in the establishment of schools *per se*, nor in the number of Negroes who came in contact with them, as important as these facts were; but rather in the fact that the Bureau with the backing of the Union Army was able to aid and protect the several missionary societies and church boards in laying the foundations of their educational programs which have played such an important part in the education of the Negro during the past 75 years. The writer has little doubt that if the Bureau had not played the role of protector to these various organizations the entire character and trend of Negro education would have been changed for the worse.

Education During Reconstruction

The general scheme of reconstruction required that the governments of the former slave states be reorganized to include the Negro as a citizen. As a part of this reorganization new constitutions were written, in which legal provision was made to incorporate the Negro into the public school systems of these states. Thus, beginning with the District of Columbia in 1862 and ending with Delaware in 1875, all of the former slave states enacted legislation providing for the public education of Negroes.

It probably should not be surprising that these provisions were mainly "legal" and resulted in very little education for Negroes either in quantity or quality. In the first place, even before the War the large majority of the slave states did not have real public school systems for white pupils, and the one or two that had made a real beginning had them disrupted by the war—necessitating building or re-building from the ground up. In the second place, the demand for Negro teachers and the woefully inadequate machinery for training them made it practically impossible to provide common schools in any but the most populous urban centers. However, by 1879, some 2,013,684 white and 685,942 Negro pupils were enrolled in the public schools of the former slave states; comprising a little over half of the white school population and two-fifths of the Negro; and educated at a per capita cost of 45 cents. Even in 1879, not much education could be provided for 45 cents.

Probably the most significant educational efforts carried on in this period

[1] Due to limitations of space the writer cannot elaborate the points here presented nor will he attempt documentation. Anyone who is interested in further information on any point or wishes to know the sources of any facts presented here should communicate with the writer: Bureau of Educational Research, Howard University, Washington, D. C.

were those of the missionary societies and church boards. At first these organizations worked with the Freedmen's Bureau. After it went out of existence in 1870, these organizations carried forward and expanded the work which the Bureau had started, augmented the meager provisions made for the common school education of Negroes and poor whites, and most significant of all, began the establishment of normal schools and colleges for the training of teachers, who were sorely needed at that time. Between 1865-70, the American Missionary Association established Fisk, Talladega, Hampton, Atlanta, Tougaloo, LeMoyne, and Straight (now a part of Dillard); the American Baptist Home Missionary Society established Shaw, Roger Williams, Atlanta Baptist (now Morehouse), Leland, Benedict, and Storer; the Methodist Episcopal Church founded Walden, Rust, Morgan, and Clark; the various Presbyterians established Lincoln (Pa., 1854), Biddle (now Johnson C. Smith), and Knoxville; and the Episcopal Church founded St. Augustine. With the exception of Wilberforce which was established by the African Methodists in 1856, none of the institutions of collegiate rank today was established by Negro church boards until and after 1870—the majority being established between 1880 and 1900.

At the Close of the 19th Century

The status of Negro education at the close of the 19th century might briefly be summarized as follows:

(1) The Negro had achieved the legal right to public education in all of the states and the District of Columbia; some 19 states and the District made separate public schools mandatory; 3 states made separate schools permissive; two states had partially mandatory and partially permissive separate schools; and the remainder either prohibited separate schools or were silent on the question.

(2) Most of the Negro institutions of collegiate rank had been established although the large majority were colleges in name only.

(3) Illiteracy had been reduced by one-half—from an estimated 90% or more at the close of the War to 44.5% in 1900.

(4) About half of the Negro children of school age (5-17 inclusive) were attending some sort of common school three-fifths of the time; taught by approximately 27,000 teachers—mostly Negroes; at a cost of less than three dollars per capita.

(5) Not more than 1,000 were enrolled in some sort of institution of higher learning and probably 75 or 100 were being graduated from college.

Prior to 1900, it is not possible to obtain statistics which are sufficiently accurate to make worthwhile more than general comparisons. Beginning around 1900, however, it is possible to indicate *relative* progress of Negro education with a fair degree of accuracy and in some detail. The remainder of this sketch will attempt to depict this trend, with special reference to the Negro separate school.

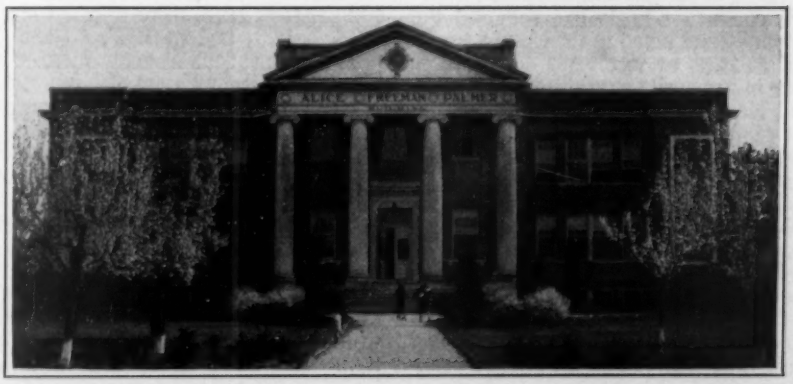
Common School Education

At the present time there are three million Negro children 5 to 17 years of age in those states where separate schools obtain, and a half million in the rest of the country; representing an increase of 25% since 1910. In 1890 half of the Negro school population and two-thirds of the southern whites were enrolled in common schools; while in 1932 some 81% of the Negro and 83% of the southern white school population were so enrolled. If the present trend continues for the next ten years, there should be proportionally as many Negro children 5 to 17 years old enrolled in some sort of common school as white pupils in the same communities.

The number of Negro high school pupils is variously reported to be between 135,000 and 175,000. In 1932, however, 10 out of every 100 Negro pupils of high school age (15-19) were enrolled in high school, as compared with 34 out of every 100 southern white pupils in the same school districts, and 45 out of every 100 pupils in the nation as a whole. In 1910, some 3% of the Negro high school educables, 7% of the southern white, and 14% of the high school educables in the nation as a whole were enrolled in high school. There were proportionately one and a half times more southern white than Negro pupils in high school in 1932 than was true in 1910.

At the present time there are approximately 60,000 teachers in Negro sepa-

(*Continued on next page*)



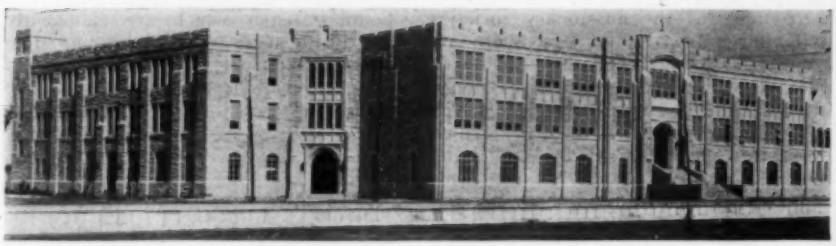
Above (right) one of the memorial windows at Tuskegee Institute; below, one of the buildings of Palmer Memorial Institute, Sedalia, N. C.

rate common schools, a little over 5,000 of whom teach in high school. While the Negro elementary school teachers have increased 70 per cent in proportion to school population since 1900, yet the teachers in white schools in the same communities have increased 83 per cent on a similar basis during the same period. There were proportionately fewer Negro elementary teachers than white teachers in 1930 than there were in 1900. However, in the case of high school teachers, if the increase made between 1915 and 1930 can be maintained until 1940, at least the *number* of Negro high school teachers will equal that of teachers in white high schools in the same school districts.

Negro elementary school teachers in 1932 possessed, on the average, 2.17 years of training above high school—representing an increase of some 112% since 1912; Negro high school teachers have a medium training of a little over four years above high school, which represents an increase in training not far behind that of the elementary teacher. Despite this increase in training, however, Negro common school teachers do not receive salaries commensurate with their training when it is lower than that of white teachers in the same communities, nor do they receive salaries equal to their white colleagues even when they have the same training and teach more pupils. The Negro elementary school teacher in 1930 had 70% as much training as the white elementary school teacher in the same community and taught 40% more pupils; but received *only* 47% as much salary; The Negro high school teacher in 1932 had 96% as much training and received only 62.7% as much salary. What is more significant, the Negro teacher in proportion to the white teacher in the same community received 60% less salary in 1930 than she did in 1900. The difference in salary in 1900 was only $56, in 1930 it was $478. Thus, in the matter of securing more adequate compensation for Negro teachers, and therefore better teachers, Negroes are *relatively* worse off today than they were in 1900.

The general financial support of Negro common schools has followed the general trend noted in the case of teachers' salaries, or vice versa. The difference in per capita expenditures on white and Negro pupils in common schools in the same communities in 1900 was only 48%; in 1930, it was 253%. Negroes receive proportionately less of the common school funds today than they received in 1900; and this, despite the fact that the per capita expenditure on Negroes has increased over 500% during that time.

In view of the relative financial support of Negro common schools, it is not surprising to note that the *relative* availability of common school education for Negroes is significantly less today than it was 25 years ago. In 1910, the difference between the Negro and white common school term was one month; in 1932, the difference was 1½ months. Thus, despite the fact that the Negro school term was *absolutely* a month longer in 1932 than it was in 1910, yet it was *relatively* a half a month shorter than the term of the average white school in the same community in 1932 than it was in 1910. Unless it was possible for the Negro child to learn as much in a shorter time than the white child in the same school districts, then the average Negro child in common schools in 1932 was compelled to take 9½ years to complete the same curriculum which the white child had an opportunity to complete in 8 years; and which *relatively* the Negro child himself had an opportunity to complete in half a year shorter time in 1910. Again, *relatively*, Negro education is going backward rather than forward.



One of the buildings of Xavier, the Catholic university at New Orleans

Higher Education

At the present time, the number of Negro higher institutions is variously reported to be between 100 and 120, enrolling approximately 37,500 students, with about 4,500 graduates. It is estimated that an additional 2,500 attend mixed institutions in the North, making a total of some 40,000 Negroes in higher institutions in the country. In 1900, it was estimated that there were not more than 1,000 Negroes attending higher institutions; in 1915, there were 2,143; in 1932, 25,000; and in 1937, 40,000.

This tremendous absolute increase in Negro college enrollment also represents considerable *relative* progress. Between 1900 and 1915 the increase in Negro college enrollment was considerably less proportionately than the college enrollment in the country in general or in southern white higher institutions however, between 1915 and 1932 Negro college enrollment increased 4½ times as rapidly as either the college enrollments in the U. S. in general or in southern white higher institutions. Even with this tremendous increase in Negro enrollment, college enrollments in the U. S. as a whole and in southern white institutions are proportionately four times larger than the Negro college enrollment. However, if the Negro college enrollment can maintain the same rate of increase made between 1915 and 1932, it will equal relatively the college enrollments of the country in general and of the southern white colleges by 1952.

The Negro college has followed the pattern of development set by our American colleges in general, except that there has been a 25 to 30 year lag in its growth. In 1900, only 9% of the enrollment of 34 Negro "colleges" was actually doing "college" work; in 1931–32, 60% of the enrollment was in college; and at the present time, it is estimated that 90% of the enrollment of all Negro colleges is in college.

One of the distinctly encouraging developments in the evolution of the Negro college has been the rapid growth of publicly supported Negro colleges. In 1915, only 3 of the 28 institutions (listed as publicly-supported) offered any college work at all. Today, the majority of the students in all of the publicly-supported colleges are on the college level, and their combined enrollment (including Howard university as publicly-supported) constituted half (49.7% of all college students in Negro higher institutions in 1932.

Despite this very encouraging growth of the publicly-supported Negro college, however, there is still a great disparity in the opportunities for higher education at public expense provided for white and Negro students in the southern states. In 1930, in 15 southern states there were 16 white students receiving a college education at state supported institutions to each Negro so educated, although the population-ratio in this area was 3 to 1. Moreover, until October, 1935, when the courts required the University of Maryland to accept one Negro into the law school, there was not a single state-supported institution in any one of these states where a Negro could pursue graduate or professional education. But even in 1930, over 11,000 white students were enrolled in grad-

uate and professional schools in state-supported institutions in these same states.

Despite the rather encouraging increase in the financial support of Negro colleges, there are probably only four or five that have sufficient financial resources to run first-class colleges. The value of 28 Negro colleges in 1915 amounting to 16 million dollars, increased to 55 million for 93 institutions in 1932; the endowment of 28 colleges in 1915 of 7½ million dollars increased to 31½ million in 35 colleges by 1932. (Two institutions accounted for almost two-thirds of this sum); and the income of a little over 2½ million dollars of 28 Negro colleges in 1915 increased to 9½ million dollars for 101 institutions in 1932—an increase of 265%. While the income of Negro colleges increased 265% in 17 years, the income in all colleges in the U. S. increased 524%, or almost twice as much during the same period; and while the income of all Negro colleges in 1932 represented $260 for each student enrolled in these institutions, yet this sum was only two-fifths as much per capita as was received by U. S. colleges as a whole for the same year.

Prior to 1930, only those colleges (8) in northern and border states had the privilege of accredition by a regional accrediting agency; and five had been accredited. Beginning in 1930, the Southern Association of Colleges and Secondary Schools began to appraise and accredit Negro colleges, classifying them in two groups, "A" and "B"—the former meeting the requirements in full, and the latter failing to meet in full one or more. In 1930, only one college was rated "A"; six were rated "B". In 1938, including junior colleges, 24 are rated "A"; 21 are rated "B".

Also, within the past two decades, several Negro colleges have extended the level of their offerings to include graduate work leading to the master's degree. Howard university (which has been giving graduate work since 1919), and Atlanta university (reorganized in 1929) have established graduate schools, with 233 students in the former and 136 in the latter in 1936. Fisk, Hampton, Xavier, Virginia State College, and Prairie View State College give graduate work in a few selected departments. Beginning with one master's degree given by Howard in 1919, 115 master's degrees were awarded by five of these institutions in 1936. It is difficult to say how much, if any, progress this trend represents. For the writer is not convinced that more than three or four of these institutions have the resources to maintain first-class undergraduate work, to say nothing of graduate work.

According to a recent study by

(*Continued on page 240*)

Jubilee Hall, Fisk University, 1875

The First Permanent Building for Negro Education in the South

Named for the Jubilee Singers Who as Students Earned the Money with Their Own Labors to Develop the College They Represented

HOLMES HALL—Library and Main Academic Building

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AMERICAN MISSIONARY ASSOCIATION
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Beautiful Campus — Modern Buildings

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Faculty representing nineteen advanced degrees from leading colleges and universities at home and abroad.

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Mention THE CRISIS to Our Advertisers

Reminiscences on Society

By Wendell P. Dabney

'Tis a dark, cold, and rainy day,
Reminiscences come in such array,
The past arises, before me like dreams,
So near, it seems.

Unique among writers in the race is W. P. Dabney of Cincinnati, editor of "The Union" and story-teller par excellence. He has known well the great and near-great of American life, black and white, and his musings on Negro society, in his own inimitable style, lend a light and memory-rousing touch to this review of the race since Emancipation

DARK, cold, stormy afternoon in Cincinnati. Winter's choicest day for dreaming. Alone in my office I sat, "all the world forgetting, by all the world forgot." On the table, a letter from my sister, Mrs. Kate Dabney Jackson in Richmond, Va., who, in days long dead, was one of the bright lights in high society that Virginians felt, began with Richmond, ended in Boston, with Philadelphia the garden spot, and Washington forming an official part of the quartet. New York had absolutely little social recognition in those days of over three score years ago, for there sport reigned, money was King, and women were rated as "ruined" until they had won their right to the title "ladies" as a result of fruitless trials by the many Don Juans, who made up the floating masculine part of the population.

I took up the letter and read a brief personal history that went back to antebellum days, my parents' marriage, and the pleasures of my race. What a train of reminiscences flooded my soul! "The past arose before me like a dream." Kaleidoscopically, scenes and folk of early days flashed upon the stages of memory, played their parts, made their exits.

Seventy Years Ago

My mind began its dreamy journey at seventy years ago. The Virginia whites took greatest pride in their English blood, the aristocarcy of their breeding. Their toast, and boast, was:

"When God first created this glorious world,
Filled with verdure and beautiful flowers,
He made Virginia the garden spot,
And in its center placed Richmond."

"Like master, like man." The colored underlings had absorbed the spirit of their rulers. Its leading class sprang from free Negroes, household slaves, and upperclass servants. "La Belle Richmond," surrounded by seven hills, nestled daintly upon the banks of the beautiful James river, and, as capitol of the Confederacy, still nobly bore the honors of the cause, lost when the sword of Lee was tendered to Grant. Ambition ran rampant in the hearts of the colored citizens. Each sable son of toil felt his son a candidate for the White House, his daughter, likely to perch her dainty person upon the seat reserved for the First Lady of the Land. The First generation, after freedom came, knew nothing of the country life and less of the trials endured by black pioneers of song and story.

Yankee women came when their soldiers left, colored schools were thrown open, where not only books, but ethics of morals constituted a part of the daily menu. The Yankee teachers participated in social gatherings and many a tea party did they attend in our home, for my father had bought the large Continental dwelling that, in antebellum days, housed the finest private school for young ladies in Richmond. While but few of the older people could read, they used the same language as their former owners, and little of the dialect so familiar in present stage characterizations and plantation stories, of Dinah, Rastus, & Co. Etiquette was the "thought by day, the dream by night," for how could gentlemen and ladies be matured without such knowledge? Politeness, not servility, was recognized as the high-sign of gentility. The ex-servants did as their "bosses" had done, socially. Their good women were worshipped. A man's wife, sister and daughter were absolutely safe in the set in which they moved.

If a man in social life made the mistake of circulating scandal concerning a young woman as the result of indiscretion on her part or falsehood on his, some of her relatives or friends beat him nearly to death or killed him. No automobiles or petting parties, only walking or buggy riding. 'Twas her word against his, and even the courts gave her precedence due a lady and gave him the sentence due a scoundrel.

In the realms of sports, boxing and baseball flourished and their exponents showed a class that would be recognized anywhere, even in these days of athletic supremacy. Football was not so common. The players made a specialty of kicking each other rather than the ball. The hands figured very little in the game.

Religion the Real Thing

Religion was the genuine article in those days. You had to pray to God, talk to God, get visible experience from the next world, before you could join a Baptist or Methodist church. When a revival began, school study ended. The young folks were praying all around the schools, in the schools, the restrooms, particularly, were the favorite places for spiritual appeals, despite the amount of pertinent, rather than Puritanic, poetry on the walls. Every seeker of salvation prayed for a signal of success, such as, "Oh God, if I am converted, please make a star shoot, and if I don't run and tell the glad tidings, send me to Hell!" In consequence of the stars being the favorite sign requested, clear nights were ever productive of the best results. 'Twas "Yaller Bob," a half-witted cow driver, who was nearly mobbed by a number of young converts. While telling their experiences, they were interrupted by "Yaller Bob," who said, "Shucks, stars shootin' every night. Even if you ain' prayin', stars don' stop shootin'. Why'nt you ask God to make d' moon shoot?"

Thousands of members belonged to the churches. The rules for admission were very rigid. An examination had to be passed. A failure necessitated another spiritual journey of the applicant to God for information. God evidently acted through earthly agencies, for those who knew the requisite answers generally conveyed same surrepetitiously to their friends.

Banjo Pickers Barred

A young man, teacher of banjo and guitar, was not admitted to church membership because he refused to forsake his profession. The fact that he had had spiritual revelations, the fact that he had seen Jesus on a white horse, "cut no ice" with the Deacon Board, for, as one of them said, "We got no corner in the house of God for banjo pickers." Another remarked, "my poor old father has been in Hell twenty years for playing on the banjo." A third said, "My dream is out! I dreamt last night, I saw the old devil coming down Broad Street, jumping twenty feet high at every step." The last brother was treading very fiercely on my corns, as I lived on Broad Street.

The applicant was only given the right hand of fellowship after a public church meeting and comments of the daily press. This young musician later gave a concert in that church and, when it was announced that he was going to play a guitar solo, the concert was boycotted so thoroughly, as result of such indiscretion or desecration, that only about twenty people were present.

The entire community was astounded when Bishop Keane, the great Catholic dignitary, announced that he intended to preach to colored people in St. Peter's Cathedral every Sunday morning, regardless of white public opinion. Numbers of colored citizens took an interest, many became members. One of the most devout was Sister Emily, who lived with the Griffin family, also Catholics. Two young ladies, cousins, one now Mrs. Addie Johnson of Baltimore, the other, Mrs. Florence Gant of Columbus, were boarding with the Griffins while attending school. In the room where Addie and Florence slept, Sister Emily had placed a large and beautiful shrine, sacred to the Virgin Mary. Every morning, she went into that room for her communications with God, which took place as she knelt before the holy shrine, "with reverence, worship, and adoration."

Early one morning, Sister Emily entered her sanctuary. Silence reigned, with the exception of the melodious sounds, commonly known as snoring, emanating from the two young ladies. Sister Emily groped her way in, but saw not the shrine. Confused, frighteneded, her heart fluttering, she murmured a prayer, rubbed her rosary, then stretched forth her hands. "A miracle, a miracle!" she cried. Instead of the marble, she touched something soft, fluffy, fluttering. Her scream awoke the household. The family rushed to the room, the girls leaped from the bed, a light was produced, and the miracle fell from the sublime to the ridiculous; for the two young ladies, who were "Baptists born and Baptists bred," on coming from a party the night before, had hung upon the sacred shrine their hose and other garments that received no publicity in those days. Suffice it to say:

> When Sister Mary saw the hose,
> Hanging on the shrine,
> She threw a fit, because of it,
> And only God kept her from dyin'.

Last, but not least, from the pages of holy memories came the Rev. John Jasper, whose church was built as a result of the famous sermon, "The Sun Do Move." The whites filled his sacred edifice whenever that subject was his sermon. It took him to Europe, and the years robbed him not of his glory. He knew his Bible. Loudly would he thunder the question, "If the world is round, how could the angels stand on its four corners?" "If the sun don't move, why would Joshua say, 'Sun, stand thou still upon Gibeon and thou Moon, in the Valley of Ajalon.'" Most eloquently and most often would he reiterate, "If I am wrong, then the Bible is wrong."

Social Standards High

A thrifty, thriving population, ambitious, loyal to the race, the men of the upper classes were proud to work and let their wives and daughters manage the household. While slaves, they had not forgotten how to fit themselves for freedom. Colored school teachers soon came. Their salaries were small, but their pride was great. They were appreciative of the elevation, pedagogic and social, they had attained, and ever sought to make themselves worthy of emulation. The old families of class cooperated with them and the social side of life was cultivated with such solicitude that mere money and display could not buy an entrance. For a girl to be even suspected of any intimacy with a white man sounded her death-knell socially.

No reputable woman went to public dances. There the harlots reigned supreme. Society dances and picnics were invitational affairs. The gentlemen paid all expenses, saw that the ladies had escorts, going and coming. Full dress suits and carriages were ever in evidence. The ladies wore no conspicuous jewelry. They did not paint, for that was then the trademark of the demi monde.

The Independent Club was noted, nearly a half-century, for its beneficial and social program. The social program of the T. Y. P. E. Club, which lived only a few years, should be of interest. The members—there were not many—were all obligated to treat ladies with every courtesy, respect, and consideration; to be a big brother, if necessary, in the absence of their sweethearts, etc. The club had a dance every Friday from five to nine p. m., except on the fourth Friday. Then, from nine p. m. to one a. m. In mid-winter, a big ball, private of course. Each member was taxed $10. The summer picnic, tax, $7. The preachers raved over such extravagance, but when the gentlemen entered the hall, in full dress suit, silk hat, kid gloves, and canes, realized the glory of their raiment and saw the celestial radiance of their girls, whose modesty of habiliment accentuated the beauty of their appearance and the charm of their personality, the threats of a poverty-stricken old age did not mean a thing.

Uncle Tom's Cabin

Good scholarship was common; oratory, abundant; histrionic talent, plentiful. Singers, musicians and dancers, most of them self-taught, were as "thick as autumnal leaves that strew the brooks in Vallombroso." The art of "taps" that Bill Robinson has made universal, needed no school teaching in the early days, for then 'twas called clog and danced around the streets by kids who never dreamed that in later years 'twould bring fame and fortune to expert exponents.

For the local stage, we may say the Gilbert and Sullivan opera "Pinafore" had hardly reached America before it was being performed most creditably by our amateurs and, among them, Blanche Hope, as "Buttercup," wife of "Bill" Hope, now living in Washington, became famous. The "Mikado," another comic opera, was also captured and most successfully rendered. Last, but not least, the presentation in its entirety by an amateur colored cast, without help or instruction from any white teachers or actors, of "Uncle Tom's Cabin," was epoch making and record breaking in two directions. No. 1: Eliza rushed on the ice with her babe from the wrong wing, met the dogs face to face, who were supposed to give her chase. She felt it no disgrace to hurriedly and with most realistic screams, retreat at far greater pace. No. 2: Dogs of several kinds had been secured for the event, as no blood-hounds could be procured. That, in itself, was no calamity, but the fact that two bulldogs were in the bunch complicated matters considerably, because the fight that began on the ice, soon became so general that those, who believed a good run was better than a bad stand, leaped over the footlights, as the audience sought safety by standing on chairs. But "all's well that ends well." 'Twas a glorious success financially and the second night, more so, financially and artistically, but not half so enjoyable, since only old pet dogs were permitted to chase the highly nervous Eliza.

Serenading was the sentimental tribute largely in vogue. A bright, moonlit night, on the porch or under the window of the loved one. The stringed instruments would sing in unison with the songs of love, the throbbing hearts melted into soul-stirring melody.

My dream shifted to northern cities. They had some of the same scenes of life, but the setting was not so appropriate for the pictures that Richmond provided so lavishly. North, money cut a bigger figure. The white surroundings had emphasized financial advantages rather than social amenities. West-

(*Continued on page 243*)

A BOYS' CLUB

1888 1938

William A. Hunton 1888-1916

Jesse E. Moorland 1891-

A SWIMMING POOL

Channing Tobias 1911-

CLEAN FUN

FIFTIETH ANNIVERSARY Y. M. C. A.

THE DEVELOPMENT of the YMCA among the Negroes of this country reads like a modern fairy story. From an obscure beginning of secretarially directed services in 1888 at Norfolk, Virginia, to seventy-six local and industrial, and 140 student associations in 1938 is advancement of striking proportion.

Measured by its material progress, twenty-six modern buildings (erected at a cost of $6,000,000) and other buildings of varying degrees of serviceability stand as a monument to community confidence in this movement. Numbering its members and leaders in the thousands and its participants in the millions it has earned for itself an established place in our national life.

Judged by its social and economic contribution the initiation and development of the YMCA has exercised significant influence in these areas. The inspiration of a single building campaign has often encouraged community leaders to embark on business and other ventures that have established new levels of respect for Negro initiative and ability. Well managed YMCA buildings have inspired confidence in Negro enterprise, and opened hitherto closed doors and purses of philanthropy on a basis of cooperative appreciation.

Measuring its spiritual significance—no greater indication of the dynamics of the movement or the sincerity of its leadership is needed than on this fiftieth anniversary—500 devoted laymen have pledged themselves for an expansion fund of $125,000, that this great program may press on to an ever enlarging service.

CONTRIBUTED BY THE FOLLOWING ASSOCIATIONS TO THE 50th ANNIVERSARY

Indianapolis, Ind., Trenton, N. J.; Buffalo, N. Y.; Philadelphia, Pa.; New York, N. Y.; Brooklyn, N. Y.; Norfolk, Va.; Youngstown, O.; Springfield, O.; Roanoke, Va.; Montclair, N. J.; Washington, D. C.; Cincinnati, O.; Newark, N. J.; Evanston, Ill.; Los Angeles, Calif.; St. Louis, Mo.; Chicago, Ill.

Fifty Years of "Y" Work

By Emmett J. Scott

IN November, 1895, I visited Atlanta, Georgia, for the first time, as a delegate to the National Negro Press Association. I was scheduled to reply to an address of welcome by Dr. I. Garland Penn, in charge of the Negro Building and Exhibits.

Present at that meeting were such notables as T. Thomas Fortune, editor of the New York *Age;* Chris J. Perry, publisher of the Philadelphia *Tribune;* Edward E. Cooper, publisher of the Washington (D. C.) *Colored American;* Mrs. Victoria Earle Matthews, of New York City, columnist and social service worker; Charles Alexander, publisher of the *Alexander's Magazine,* Boston, Massachusetts, and some thirty other notables in the field of Negro journalism.

As I stood and spoke, I noticed, on the front seat, a modest gentleman, benign of countenance, self-composed, with deep-set black eyes riveted upon me—eyes which seemed to transfix me with a radiance difficult to describe. He was William Alpheus Hunton, the first full time employed Negro Y.M.C.A. secretary.

After the meeting had adjourned I sought an introduction to him. It was then, for the first time, that I knew that the Y.M.C.A. embraced in its many sided activities a program for Negro youth. The acquaintance then begun ripened through the years, and I came to know something of the deep spiritual nature of the man and something of his almost divine enthusiasm for his work.

I carried back to Houston, Texas, where I lived and published a newspaper, the *Texas Freeman,* the outstanding recollection of my meeting with Mr. Hunton. Latterly, I came to know his associate and successor, Jesse E. Moorland, and Dr. Moorland's successor, Channing H. Tobias—three men raised up to give vision and courage to the youth of the Negro race. The epochal story of the work of these men and their associates and other devoted workers during the past fifty years is a story yet to be adequately told.

Dry-as-dust statistics detailing the fact that there are Y.M.C.A. Associations for colored men and boys in 62 cities and industrial centers; that there are 120 Student Associations in colleges and universities; that there is one Railroad Y.M.C.A. and one Army Post Association; that beautiful buildings have been reared to the glory of God in New York City, St. Louis, Missouri; Toledo, Ohio; Norfolk, Virginia; Washington, D. C.; Mobile, Alabama; Los Angeles, California; Cincinnati, Ohio; Buffalo, New York; Detroit, Michigan, providing spiritual and religious activities—these do not tell the full story of the contribution of the Y.M.C.A. in the redemption of Negro youth.

Vast Untouched Territory

Committed as the Association is to a world-wide fellowship of men and boys, united by common loyalty to Jesus Christ, for the purpose of building Christian personality and a Christian society, it must needs fall far short of its mission in even measurably meeting its responsibilities as long as 1,212,874 Negro boys between the ages of ten and nineteen in no way share its plans and purposes. Eighty-five per cent of these boys live in seventeen southern states where there is little or no Y.M.C.A. service for them.

This great territorial expanse contains many large cities; in fact, many of these unoccupied centers are strategically located and offer the privilege and opportunity for service. Lexington, Kentucky, for instance, with a Negro population of 15,000, has no Y.M.C.A. for colored boys and men; nor are there Y.M.C.A.'s for them in Alabama, at Anniston, Bessemer and Selma; in Arkansas, at Texarkana and Pine Bluff; in Florida, at Miami, Pensacola and Tampa; in Georgia, at Albany, Athens, Brunswick, Columbus and Valdosta; in Illinois, at Cairo and East St. Louis; in Kentucky, at Paducah; in Louisiana, at Alexandria, Baton Rouge and Monroe; in Mississippi, at Columbus, Greenville, Jackson, Laurel, Meridian, and Natchez; in Nebraska, at Omaha; in New Jersey, at Jersey City; in North Carolina, at Charlotte, New Bern, Raleigh, Wilson and Wilmington; in Ohio, at Akron; in Oklahoma, at Muskogee and Oklahoma City; in Pennsylvania, at Chester; in Rhode Island, at Providence; in South Carolina, at Columbia, Greenville and Spartanburg; in Tennessee, at Jackson and Knoxville; in Texas, at Austin, Galveston, San Antonio and Waco; and in Virginia, at Danville and Petersburg.

Shreveport, Louisiana, and the following cities with Negro populations between 15,000 and 50,000 have no Y.M.C.A.'s for colored boys and men: In Alabama, at Montgomery; in Florida, at Jacksonville; in Georgia, at Macon and Savannah; in Massachusetts, at Boston; in South Carolina, at Charleston; and in Virginia, at Portsmouth.

Memphis, Tennessee, with a Negro population of more than 50,000, has just organized a Y.M.C.A.

This, then, is the story, not of calculated neglect but of lack of money to set in motion spiritual currents to meet the imperative needs of an unreached group. In all the long time studies and reexamination of the Y.M.C.A. relations with schools, churches, welfare organizations, community chests, and councils of social agencies, there is crowded out of the program the essential need of bringing within the general influences of the Y.M.C.A. movement a potential citizenship group which stands more in need of the service programs of the Y.M.C.A. than any other group in the United States.

Aside from these major needs in the far Southland particularly, even where the Y.M.C.A. work in the North has been undertaken for the colored group, the organizations are more or less undermanned.

It is well to call attention here to the fact that the 12,000,000 Negroes in the United States constitute one-tenth of our total population. At one time the Colored Work staff of the National Council numbered eight men who rendered service to seventy-six City and one hundred and forty Student Associations throughout the country.

The membership of these Associations today is larger than at that time in spite of decreases in recent years. At the same time, there are now only four members of the Colored Work staff—Channing H. Tobias, Robert B. DeFrantz, Ralph W. Bullock and Herbert King.

Sixty-five per cent and probaly more of the total Negro population of the country is in the southern region, which, with the exception of services to Student Associations, is largely an unoccupied field. The white Associations of the South are themselves struggling for their very existence, which means that there is little hope from regular Association sources in the South of extending services to colored men and boys.

(*Continued on next page*)

It therefore becomes the problem of philanthropic individuals to provide these services.

Major Needs

The major needs, in addition to the services being rendered at present, are:

1. Secretarial service to the southern area for general program building and promotion of Colored Associations.
2. A boys' work secretary for the southern region.
3. A colored secretary for each area in the Eastern, Central and Southern Regions where the colored population warrants.

Remembering the oft-repeated adage that "God helps those who help themselves," plans have been formulated for the celebration of the Fiftieth Anniversary of the founding of the first regular Y.M.C.A. for colored men and boys in the United States. This program is in response to a resolution passed by the National Colored Laymen's and Secretaries' conference held at Bordentown, New Jersey, July 1, 1937, calling upon the National Board to authorize a suitable celebration of the event.

At a meeting of the National Board in Chicago, this authorization was given by vote of the board. A small committee was appointed to make preliminary plans. It outlined a tentative plan and issued a call for a meeting of a National Planning Committee to be held in Philadelphia, December 11, 1937. The response to the call was spontaneous and enthusiastic.

Practically every Y.M.C.A. organization among us was represented by its secretary and by members of their board of management. It is not necessary in this review to chronicle the techniques of the organization perfected. Certain definite objectives, however, were decided upon, these being:

1. To acquaint the public with what has been accomplished by Y.M.C.A. organization work among colored men and boys during the past fifty years: (a) by publication of the Biography of William A. Hunton; (b) publication of a souvenir booklet, the cover picture to be contributed by a Negro artist, E. Simms Campbell; an original poem to be contributed by a Negro poet; a semi-centennial hymn, words to be written by a Negro poet and music by a Negro composer; (c) use of the radio and the press; (d) endeavor to have the work dramatized through such moving picture outlets as news reels, or the March of Time.

The Y.M.C.A. in Harlem, New York

2. A critical study of the present program: a member of the staff to give a large part of his time, with such cooperation as he can get from local Associations, to a study of the present program of local Associations.

3. Charting the course for the next five-year period. The program of the National Conference to center upon discussion of the study report and present-day socio-religious trends in order to determine as accurately as possible the direction the Association program should take.

4. Raising of a semi-centennial fund for the National Services to Negro Associations in the City and Student fields:

(a) An immediate goal of $125,000, to be raised in 1938; this amount to make available additional budget expenditures of $25,000 a year for the next five years. Such a budget will make possible: (1) an additional secretary for Student Associations, which would still be one short of the number of student secretaries on the staff twenty-five years ago; (2) a secretary for Boys' Group Work in the unorganized southern field; (3) a secretary for National Boys' Work and Services to non-equipment community organizations throughout the country.

(b) A special gifts committee to share with Foundation Officials and individuals the story of the achievements of Association Work among colored people over the past fifty years and their present needs, and to secure such initial gifts as may stimulate large giving on the part of the general public. It is hoped that from one-half to two-thirds of the whole amount will be raised in this way. Other work of this committee will be to request that local events be promoted in cities and colleges throughout the country in the interest of securing a popular response to the general appeal; to request local boards of directors and general secretaries of Associations, particularly those that have Negro branches, to conduct special events in the interest of securing the funds; and to emphasize the need for endowment to help carry on the program beyond the five-year period.

Has Paid Dividends

Y.M.C.A. work among colored youth has paid large dividends. It has promoted, even on the small scale as at present organized, racial confidence and self-respect by encouraging colored people to give largely for the support of their enterprise. As Dr. Tobias stated some time ago, "It is not commonly known that of the $5,000,000 invested in Y.M.C.A. buildings and equipment for Negroes in this country, men and women of the Negro race, out of their limited incomes, have given $500,000. In one instance alone, a colored physician—Dr. J. W. Anderson of Dallas, Texas, made a cash contribution of $10,000 toward the erection of a modern building in that city for colored men and boys, and quite recently an Atlanta business man, J. H. Hanley, has assigned personal life insurance endowments to the Y.M.C.A. and Y.W.C.A. of that city. Also, very recently, James H. Irvin of Philadelphia contributed $5,000."

Also, Y.M.C.A. work among colored youth has been presented in such a way as to win the generosity of such outstanding philanthropists as George Foster Peabody, John D. Rockefeller and Julius Rosenwald, names ever to be revered in any history of Y.M.C.A. work among colored youth.

Also, there has been brought together upon a common platform the best white people and the best colored people of the North, South, East and West in a cooperative service endeavor program. Colored and white men serve together as members of the World's Committee, the International Committee, the National Council of the United States, the General Board of the National Council, the State Committees, and an increasing number of local boards of directors, while the directing committees of colored branches are composed largely of colored men.

While much remains to be done in removing racial discrimination within the organization, the Y.M.C.A. still believes that the ultimate goal of true brotherhood across racial lines will be reached more quickly through interracial co-op-

eration and mutual trust than through antagonism and distrust.

Brotherhood Is Ideal

The Y.M.C.A. movement is one which stands for brotherhood. At a time when races are still despising one another, and practicing persecutions on account of race, creed, color and religious belief, it is well that the movement should be strengthened so as to include in a progressively encouraging way its expansion among the 12,000,000 colored people of our country. The opportunity for the enrichment of culture from fellowship across racial and cutural lines should be established, as was stated, as one of the racial ideals of the Y.M.C.A. National Council meetings at Cleveland in 1931. The Council at that time affirmed its conviction that all races have a real contribution to make to the enrichment of the life of humanity, and that the Y.M.C.A. should therefore facilitate in every way possible the making of such a contribution for every group in the several communities of our nation.

OAKWOOD DEPARTMENT Y. M. C. A.
of the Oranges, N. J.
First organized in the State of New Jersey for Colored men and boys
JOSEPH W. BOWERS, Executive Secretary — RUDOLPH D. WHEELER, Physical Director
WILLIAM H. CHRISTIAN, Chairman

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Concert series in patronage of the Juliette Derricotte Memorial Foundation established by Mrs. Thurman in 1937, granting scholarships to American Negro students for study in the orient.

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THIS IS News

"When a dog bites a man it isn't news, but when a man bites a dog that is NEWS!"

Thus, this is NEWS!

The Pittsburgh *Courier* has the largest circulation of any Negro publication in the world or in the history of the world. That's NEWS!

People all over the world buy and read The Pittsburgh *Courier*.

Its alert and comprehensive news coverage, aggressive editorial policy, and pictorial representation of significant events make it the choice of wide-awake readers everywhere.

No other Negro paper spends *more* money to get first-hand news. It was the *only* Negro newspaper to send correspondents to Ethiopia during and after the war. It was the *only* Negro newspaper to have a correspondent cover the labor organization drive among Negro workers in the major industries in 1937. It is the *only* Negro newspaper ever to send a sports reporter to Europe to cover a title fight. Each major sports attraction finds *Courier* reporters in ringside seats. Its Woman's Page is *unexcelled*. Its Religious Page is *authoritative*. Its large staff of Negro artists produce the *best cartoons* in the weekly press. Its editorials are widely read and quoted.

Greatest Coverage In The Negro Field

The Pittsburgh *Courier* reaches more people each week than the next THREE ABC papers combined. For proof we submit the ABC figures of the next five publications. We estimate the sixth because its circulation is not audited. You be the Judge.

Afro-American,	BALTIMORE (ABC)	78,120	*Journal-Guide,*	NORFOLK, VA. (ABC)	26,087
Defender,	CHICAGO (Estimated, not ABC)	46,000	*The Call,*	KANSAS CITY (ABC)	19,742
Amsterdam News,	NEW YORK (ABC)	28,735	*The Tribune,*	PHILADELPHIA (ABC)	14,285

One In Every Ten

Every TENTH American is a Negro. This TENTH MAN is an important buying force. Each year he spends TWO BILLION DOLLARS. He buys everything that is sold. TWO MILLION Negroes in domestic pursuits influence the purchases of their well-to-do employers. TWO MILLION Negroes in agriculture swell the total of farm purchases. ONE-HALF MILLION Negro physicians, dentists, teachers, musicians, clergymen, hair dressers, writers, technicians, executives and government employees offer a quality market worth soliciting. 669,645 Negro homeowners offer a substantial outlet for building supplies and equipment. And 25,000 retail establishments, 15,000 beauty shops and 150 colleges and universities present an attractive field for the advertiser.

For quick sure PROFITS reach this big field in a well-planned campaign through the most widely circulated medium serving this RICH and readily responsive market.

NET PAID **147,847** **NET PAID**

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Circulation concentrated in 85 urban centers with 10,000 or more Negro population.
Mr. Advertiser, are you overlooking this market?

121 Employees — 8,395 Agents

1910 — The Pittsburgh Courier — 1938

AMERICA'S BEST WEEKLY

2628 Center Avenue PITTSBURGH, PA.

Emancipation and the Negro Press

By G. James Fleming

IT DIDN'T take Emancipation to give the Negro press its start Thirty-six years before the fortunes of war were to lead Lincoln to issue his freedom-giving proclamation, freedmen of color had resorted to their own newspapers as another weapon in the struggle to break slavery's chains.

Just as other oppressed peoples before them, Negroes, too, turned in time of social crisis to the press as "the instrument most potential" to help their cause.

So, one hundred and eleven years ago, *Freedom's Journal* made its bow in New York City, the forerunner of the hundreds of newspapers started by Negroes and the sire of the nearly two hundred which exist today. Its editors were John B. Russwurm and Samuel E. Cornish, and of the two, Russwurm is credited with being the leading spirit in the enterprise. He was the first Negro college graduate in America, and after receiving his degree from Bowdoin College in 1826, he almost immediately chose newspaper publishing as a means of being in the front line forces working for the Abolition cause.

Although only a two-page effort, *Freedom's Journal* "met with more and greater obstacles than did any other paper published on the continent," one commentator records. In 1828, after holding forth for a year, it changed its name to *"Rights of All,"* perhaps because the *"Freedom"* in its original masthead was too provocative a term. In 1830 it ceased publication.

But other freedmen took up the torch and unselfishly placed their time, their training and themselves at the service of the race. Such an editor was Dr. James McCune Smith, a distinguished graduate in medicine from the University of Glasgow, a practicing physician in New York and noted for his lectures before the city's leading literary societies. He started the *Weekly Advocate* in 1837.

Another was Dr. Martin R. Delaney, another physician of skill and one of the first Negroes to be graduated from Harvard, who three years earlier launched the Pittsburgh *Mystery*. Still another was David Ruggles, "the soul of the Underground Railroad" in New York and held in high repute in the courts for his intimate knowledge of the law in slave cases. The *"Genius of Freedom,"* started in 1845, was Ruggles' paper.

Since 1826 the Negro press has been in the forefront of the battle for full freedom for the race

But not only men of training turned to the Fourth Estate. Others also burned with the passion to speed the day of freedom, and although space scarcely allows, one cannot fail to pay his respects to Willis Hodges, house painter, who launched the *Ram's Horn*.

In 1846, there was a movement to amend the New York State Constitution so as to give free Negroes the same right to vote as was accorded to white men. Any white man, 20 years of age, could vote, although he did not own a foot of land, but a Negro had to be worth $250 in real estate, with his taxes paid, before he could register.

"The *Sun* Shines for Whites"

The legislature finally decided to put the matter to a general referendum, and among the forces contending to keep the anti-Negro clause was the New York *Sun* which called upon the electorate to vote "no" on the referendum.

Hodges took a letter to the *Sun* presenting the Negroes' side of the question. He was charged $15 (a price he could not have been expected to pay) but his letter was nevertheless buried among the advertisements in the back of the paper.

Down to the *Sun's* office went the daring Hodges and when he inquired why he was thus treated, the editor declared:

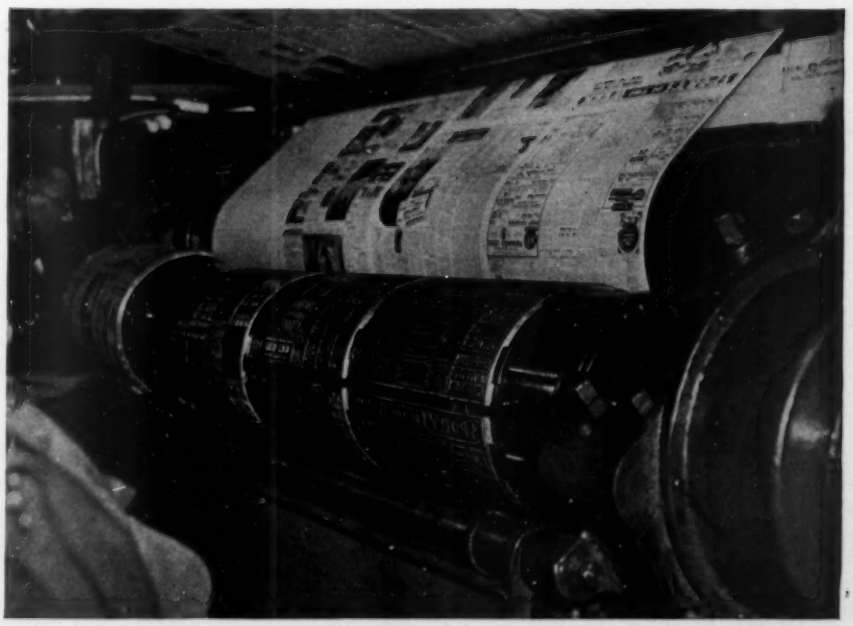
"The *Sun* shines for all white people but not for colored men."

This blunt retort led to the establishment of the *Ram's Horn* on January 1, 1847, although Hodges had no money, to begin with; but took to his paint brush, worked day and night, and minced all he could, and with his savings bought printing press and type. The motto of the *Ram's Horn* was: "We are men and therefore interested in whatever concerns men."

Most influential of the Negro papers before Emancipation, however, was *Frederick Douglass' Paper*. The "embodiment of what the slave was and what he might become," and known in both Europe and America, Douglass had the opportunity—and used it—to make his organ a telling instrument in the hands of the anti-slavery crusaders.

His was the first Negro-owned paper to have large circulation, both in America and abroad, and among both Negroes and whites. It had correspondents

(*Continued on next page*)



The larger Negro papers have high speed presses

throughout the West Indies and in England, and from 1847 it was in the thick of the Abolition fight.

True to its prospectus, *Frederick Douglass' Paper* (first called the *North Star*) missed no opportunity to attack slavery and those who upheld it: to throw light on the numerous subtle schemes which would legally strengthen and extend slaveholding: to advocate universal emancipation; to exact a high measure of public morality. It never pulled a punch, and it continued through all the hectic days of the Civil War until it could proclaim Lincoln's words of emancipation and the victory of the Union forces.

This is the ancestry to which the Negro press can point, and point to with pride—pride in a generation of men who paid no mere lip-service to "the race," but who gave their all to its advancement and set the standard of continually pushing against the frontiers that lead to the fullest citizenship rights.

Freedom Increases Papers

With freedom actually achieved, there appeared the first Negro paper in the South, the *Colored American* of Augusta, Georgia, and the first on the Pacific Coast, *The Elevator* of San Francisco. Others, with mushroom suddenness, blossomed and faded away. By 1880, the Negro press began to show signs of some of the vitality it now possesses. Among the papers starting in this period were the Cleveland *Gazette*, the Philadelphia *Tribune*, the Savannah *Tribune*, the Richmond *Planet*, and the New York *Age*, all of which are living, and all of which in their early days became nationally known for their straightforward editorial attack—fighting "black codes," and "grandfather clauses" and a thousand other millstones which the post-Reconstruction South began chaining around the necks of the freedmen, and appealing to Negroes to use the ballot and to take advantage of the new freedom.

In these days editors were leaders of the first rank, with "guts" and "gumption." The stories are legion of how they dared night-riders, ignored threats, and sacrificed their own private interests. There were many like John C. Mitchell, Jr., of the Richmond *Planet*, who after denouncing a lynching, received a threatening letter with the drawing of a skull and crossbones. But, instead of seeking cover, Mitchell went directly to the place from where the letter was sent. Nothing happened. He lived to continue his paper, to be a member of the city council, and to become a bank president.

It was quite the style, too, for southern police to confiscate Negro newspapers and drive the newsboys off the streets.

P. B. YOUNG, Sr.
Editor, Norfolk Journal and Guide

World War a Stimulant

As money-making enterprises, Negro papers did not come of age until the World War period. (1) Negroes were becoming increasingly literate, this leading to increased circulation for the papers; then (2) Madame C. J. Walker and the increased emphasis on hair-straightening and cosmetics was bringing in a long-needed revenue from advertising; next, (3) every large community of Negroes was coming to realize that while Lincoln had issued the Emancipation Proclamation, actual freedom had to be fought for day by day, and that education alone did not win respect and citizenship rights, despite Hampton, Tuskegee Institute and Booker T. Washington. Finally, (4) large segregated communities of Negroes wanted to read about their own neighborhood doings, especially "society" and politics, in which latter field they became more important as they migrated north.

These Negroes in industrial centers, earning relatively "good" money and with the right to vote, made up then, and still make up, the bulk of the reading public of the Negro paper, in addition to the substantial "race-conscious" people of all ranks in the small towns and hinterland of the country.

Divided on many issues, there is one thing Negroes agree upon: The Negro newspaper must fight for their interests. Neither love of political party nor pecuniary and selfish interests must prevent the Negro press from waging war on those who would keep the race oppressed, exploited, enslaved.

When Negroes were refused training to become officers in the American Expeditionary Forces, it was up to the Negro press to lead the fight that ultimately made officers' training camps possible.

When Judge John J. Parker of North Carolina was named for the U. S. Supreme Court, again the Negro press was depended upon to speak both for, and to, Negroes—to the end that the Negro-disparaging jurist would not be confirmed.

When Negroes are being cheated out of relief, or are getting the run-around on WPA jobs, or are being tricked out of their AAA checks, again the Negro press is looked upon to bring due pressure to bear.

When the National Association for the Advancement of Colored People is pushing an anti-lynching bill through Congressional obstacles, or when the International Labor Defense is defending an Angelo Herndon or the Scottsboro boys against southern injustice, the Negro editor, too, must fight side by side.

If Negro women are insulted in Washington's department stores, if Negro children are bearing the brunt of overcrowding in schools, if Negroes are being steam-rollered to jail and are victims of police brutality, if labor unions are closing their doors to Negroes—all these insults and injustices the Negro press is expected to repulse militantly.

Progress Despite Shortcomings

Like other American newspapers, those published by Negroes get their share of public censure. Sometimes they are damned if they do, and damned if they don't. They are criticized for being "too sensational" or "too dull." Often they have been accused of selling out, and there are some Negroes who pride themselves in never reading a Negro paper (so they say!).

Nearly one and one-half million Negro families do buy Negro newspapers every week, nevertheless, and because of this, advertisers are willing to buy space and Negro papers have been able to expand. When Negroes advertise more, and when more Negroes read these papers, the Negro press will undoubtedly become stronger and more independent; but for the sake of truth it should be said that no important Negro paper today sells the race "down the river" in order to ring up another check on its cash register. Even advertisers prefer a vigorous newspaper to a weak-kneed one which never raises a howl, never fights and probably, because its policy is neither hot nor cold, is little read. The day is past, too, when the Negro editor used to advertise his neighborhood butcher or grocer and collect his pay in meat and potatoes and butter for Sunday's dinner.

There are editors even in deep Dixie who are today writing biting, militant, meaningful editorials in the interest of the Negro masses. There are editors like Roscoe Dunjee of the *Black Dispatch* in Oklahoma, who have had to issue their papers—with a shotgun nearby but who have continued bravely, their heart and soul in their high calling and not worried about whether there shall be

(*Continued on page* 216)

1863—A DIAMOND JUBILEE OF NEGRO FREEDOM—1938

We Join in Celebrating 75 Years of Progress

ROBERT S. ABBOTT
Publisher

Are You Interested in the Activities of the Race?
Are You Keeping Up With the Affairs of Today?

Read

Chicago Defender
WORLD'S GREATEST WEEKLY

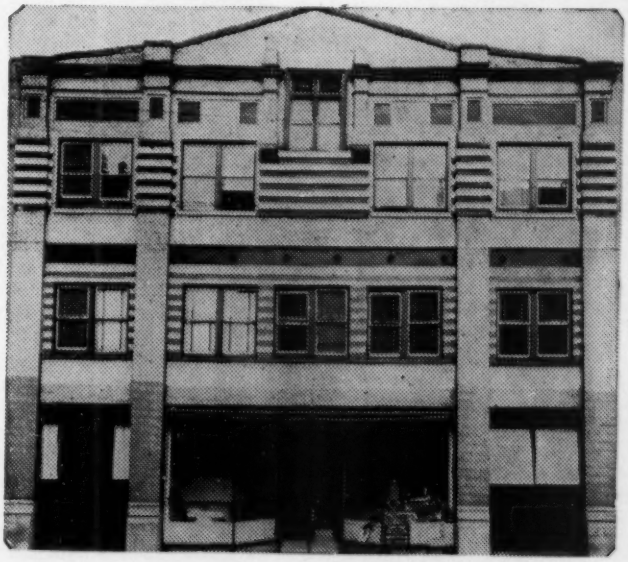
FOUNDED MAY 5, 1905

Each Week it Contains:

INTERNATIONAL NEWS
NATIONAL NEWS
LOCAL NEWS
EDITORIALS
FEATURES

News for the Entire Family

DON'T MISS AN ISSUE!



CHICAGO DEFENDER BUILDING

JOHN H. SENGSTACKE, General Manager

▼ ▼ ▼

PUBLISHED BY

THE ROBERT S. ABBOTT PUBLISHING CO.

INCORPORATED

3435 INDIANA AVENUE

CHICAGO, ILLINOIS

meat and potatoes for Sunday's dinner.

At this point it should also be said that because Negro editors are not starving, they are also no longer as inclined to sell their news space to any political party; they sell advertising, but for the most part choose as they like whatever side they wish to support, or maintain editorial independence. There are few, but remarkably few, selling out for a mess of pottage. There are significantly few Negro editors begging personal favors of the political bosses.

Negro papers are also doing, and trying to do, a better news-covering job for their readers. The *Afro-American* sent its star reporter by air to Mississippi about a year ago to get first hand facts in a lynching and then followed that by sending him to the coronation of King George VI for those stories which the press associations and daily papers would not carry. The Associated Negro Press also covered the coronation and had the story on the way to its 150 member papers less than six hours after the King was crowned.

Cover Special Events

The Pittsburgh *Courier* sent J. A. Rogers, the historian, to Ethiopia during the Italian invasion; the New York *Amsterdam News* had its own staff correspondent at the Olympics; the Kansas City *Call*, *Afro-American*, *Amsterdam News*, Norfolk *Journal and Guide*, and the Philadelphia *Tribune* had two of the best writers from their joint staffs at the Decatur trial of the Scottsboro boys, who by wire and mail covered every angle of the case; the *Amsterdam News* used short-wave radio, and other papers sent staff writers to cover the 1937 Ohio Valley floods; several papers maintain writers in Washington and in the important cities of their state; and in important sports events like the Joe Louis fights, reporters and cameramen of the Negro press are significantly present, using air mail and telegraph whenever needed to bring the news to readers.

Some papers publish from two to eleven editions each week in order better to serve their readers throughout the country, and in Atalanta, Ga., there has been carrying on for the past six years the only Negro-owned daily in America —the Atlanta *Daily World*.

White newspapermen, north and south, with the utmost freedom, call on Negro newspapermen for help in finding some fact or verifying some rumor, and there are few special writers who start out on a series of articles for the *Saturday Evening Post* or a Sunday magazine section, who do not turn to the *local* Negro paper for "slants" and "contacts." Of course, Negro newspapermen call just as freely on the white papers whenever they need them.

Rank and file whites also read these racial sheets. The *Journal and Guide* has always had a large number of paid white subscribers, in all stations of life, who get the paper every week because they want to. In recent years, the *Amsterdam News* has also had a substantial number of white readers, especially workers in the several welfare and emergency agencies who are satisfied that they find more news of relief problems and emergency projects in the Harlem weekly than they do in the metropolitan journals. Incidentally, what is true of these two papers is also the experience of several other Negro publications.

Where Negro weeklies once received no advertising from department stores, important utilities, and chain stores, increasingly they are breaking through to the advertising managers and the advertising agencies. The depression undoubtedly retarded the advance in this direction, but it also brought gains, since businessmen were willing to try experiments in this period they had not tried before, and for the first time some of them advertised in the Negro organs.

In this period, too, several of the papers were admitted into the Audit Bureau of Circulations (A.B.C.) an organization representing both publishing and advertising interests and which certifies the actual circulation of newspapers and gives its members rating in the advertising world. The A.B.C. papers are the *Afro-American*, the *Amsterdam News*, the *Call*, the *Courier*, the Dallas *Express*, the Houston *Informer*, the *Journal and Guide*, and the Philadelphia *Tribune*.

Editor and Publisher, spokesman of the Fourth Estate, for the past several years has also listed the Negro weeklies and pertinent facts and figures about them, thereby keeping the advertising world reminded of these enterprises.

Read by Six Millions

Getting all the business office facts concerning newspapers is a difficult matter, but, based on information the respective publishers submitted to the U. S. Bureau of the Census, several million people must read the Negro weeklies each week.

Of the 315 newspapers and magazines covered, 124 of the newspapers claimed a joint circulation of 1,206,787. When to these are added about twenty-eight other papers in the general news field, and it is calculated that at least six persons read each paper, we can safely estimate that the total circulation of the Negro weeklies are well over one million and a quarter, and that a total of about six and one-quarter million people read these papers.

The eight papers belonging to the A. B. C. have a certified weekly circulation of 347,492, the Pittsburgh *Courier* having an all time high of 147,847.

Directed by Charles E. Hall, recently retired as specialist in Negro statistics of the U. S. Department of Commerce, the Census Bureau study covers the year ending October 31, 1937. It states, in part:

"The fact that ninety-nine newspapers reported 57.5 per cent (491,246) of their total circulation (854,007) as local, seems to indicate that Negro newspapers are well supported by citizens living in the various cities in which these papers are published. However, it should not be concluded that Negro newspapers are not valued in other urban communities for 30.4 per cent (208,994) of the combined circulation (686,778) of seventy-nine newspapers was reported as being in urban communities other than the cities of publication."

The physical equipment of the Negro press runs into millions of dollars but one scarcely wants to hazard a guess. Plants like those of the *Afro-American*, the *Defender*, and the *Courier* are in the "big money" class and represent more the facilities of a daily than of a weekly.

Some idea of the value of just a single piece of new equipment may be gleaned from the fact that the freight bill alone on the new press unit recently installed by the *Afro-American* amounted to $1,000. At least a score of papers could not reproduce their machinery and real estate under $100,000, and one enterprise is valued at $500,000. Thirty-four concerns reporting to the Census Bureau claimed owning equipment valued at more than $5,000.

Wages and employment figures, another yardstick for measuring financial and economic status, show that ninety-eight papers employed 1,064, while seventy reported a combined monthly payroll of $72,349.95. When reporters, advertising men, clerks, mechanics, and part-time workers are taken into consideration, however, the number of people who earn all or some part of their bread and butter from the Negro press must be very much higher, and their total income, too.

There is much more to write, and of all these stories that must go unwritten, the most important is that on the need for organization for cooperative effort. But the forces of today—radio, picture magazines, the talkies and television—will undoubtedly soon compel Negro editors to get together and plan together in order to save themselves and their enterprises, to the end that they shall continue their ministry of making Negroes increasingly free and keeping America safely democratic.

Negro Music—A Review

By Lucien H. White

THE Negro was brought into this country through no volition of his own. His brawn and might in the field of labor made him an unwilling victim of the white man's rapacity.

But along with his capacity for unceasing toil, he brought also the divine gift of song. And it was this gift that enabled him to find solace in his soul for the cruel buffetings of slavery—to find unsuspected strength for the inhuman tasks to which he was scourged by his overlords.

Driven into isolation among his own kind, it was only natural that the Negro would give expression to his hopes, his feelings, his aspirations, in a language that would be indigenous to his surroundings; and so it was that night after night would find groups coming together to aid and encourage each other by voicing not only present woes and tribulations, but, also hopes and aspirations for the future.

From this primitive condition, and as a heritage from the Fatherland, came the birth of American Negro Music, which, in less than three-quarters of a century, has become recognized and regarded as one of the first-rank developments of American culture. The foundation was laid in the heritage, the growth and development has come from assiduous and painstaking cultivation.

In this, the Negro had to start from "scratch." There was no background of cultural development behind him—no long line of forebears learned in the arts and sciences. He had to start in a race which his competitors had already been running for hundreds of centuries. This was more of a handicap than might appear on the surface, for one of the principal things of which the Negro had been deprived during his servitude was a knowledge of the three "R's."

This lack of literacy deprived him of the ability to keep a record of his doings, in any way, shape or form, and so there was no way for him to devise a heritage to his future generations save by word of mouth. In this manner alone have been preserved the songs of of our people.

And even when children of the first generation acquired the knowledge and skill to transcribe and perpetuate the songs and sagas of their fathers, they turned aside in aversion, hoping to push from their recollections all memory of those chain-laden days. They did not realize the golden value of their precious heritage.

ROLAND HAYES

But gradually the veil of ignorance was lifted, and the light of understanding began to brighten their mental faculties. With the opening up of broader avenues of learning came a wider and more intelligent appreciation of music in general, and Negro music in particular. Gifted with a natural musical sense, it is not surprising that the race should develop unusual appreciation values as it became more and more familiar with the technique of music creation, nor that it should also give to the world some of the most talented "Makers of Music."

The Fisk Singers

The story of the musical progress of the Negro begins in a period of which we have no record. Deserved honor and a fit tribute have been paid these troubadours of an ancient day by James Weldon Johnson, who denominated them our "Black and Unknown Bards." The first chronicled record of musical activity is probably the meagre and scant collection published by the Fisk Jubilee Singers, issued about 1870. This was a thematic production, giving only the airs of such spirituals as were used by the singers in their trans-oceanic tours.

These concert tours took the Fisk Singers to all sections of the United States, and they made several European tours, where they created sensation after sensation. Not only did this group set high financial records; it aroused the Negro to music consciousness, and to the possibility of music being more than an emotional outburst. And it stirred ambition in the souls of many youngsters to some day use melody as a language to give voice to their aspirations.

During this period, the Negro folksong was the only type of native music available. But there were choral organizations, including church choirs. These were mostly *a capella* groups, singing without instrumental accompaniments. A leader, who had achieved proficiency in sight-singing, directed, and many notable singing groups were developed. Whether soprano, alto, tenor or bass, the singer had to be able to read music. In fact, many could read the notes though not able to read the words and though it meant little to the singers, many of the compositions used were by Palestrina, Graegorius, and other 16th and 17th century composers.

As the cultural qualities of the proletariat were developed in the way of musical appreciation, it followed naturally that there would come the urge for music creation.

Although he had some predecessors, as was shown by Trotter in his pioneer volume on Negro musicians, Dr. Henry Thacker Burleigh, dean of Negro composers, leads the van for consistent and continuous work. He was graduated from the National Conservatory of Music, New York City, and studied with Fritsch, Goldmark and Anton Dvorak, the great Bohemian who composed "The New World Symphony." Burleigh took advanced composition with the American composer, Edward McDowell, in New York, and with the great Samuel Coleridge-Taylor in London.

Burleigh's first compositions had little of the negroid—but were rather of the lyric art style. Such were "Jean," a romantic ballad that brought fame; "The Young Warrior," of semi-heroic mold, sung first with great dramatic effect by Amati, the Metropolitan Opera baritone; a group of art songs to words written by James Weldon Johnson, introduced on his programs by John McCormack, the famous Irish tenor; "The Grey Wolf," "Little Mother of Mine," "The Soldier," "Because," and many others.

But eventually Burleigh turned to the vast store of Negro folksong, and many of his arrangements are standard num-

(*Continued on next page*)

bers on the programs of the world's greatest artists. Of these, his "Deep River" is the most generally known.

As a singer of songs, he holds a place quite his own. For nearly a half century he has been baritone soloist in the choir of the Church of St. George's, one of New York's wealthiest and most exclusive Episcopal congregations. And for a considerable span, he held a similar position with the choir of the Temple Emanu-El, New York's leading Hebrew synagogue. With his manifold music duties, he has been engaged by the music publishers, Ricordi & Co., of Milan, Italy, as music editor in their New York City branch offices. He was made a Doctor of Music in 1920 by Howard university, Washington, D. C.

WILLIAM L. DAWSON
Composer and director of Tuskegee choir

Samuel Coleridge-Taylor

Although not an American, no other composer can be said to have wielded so potent an influence upon the music life of the American Negro as did Samuel Coleridge-Taylor, the Anglo-African, or, as Harvey Gaul styles him, "An Afro-British Composer." His death, at the early age of 37, cut short an already brilliant career that gave promise, with the maturity of added years, of rank with the world's most famous musicians. Coleridge-Taylor was greatly interested in the Negro folk-song, and nearly all of his music was influenced by it. Gaul said: "Some of his best works are the arrangements of American Negro melodies and the native songs of Africa."

Coleridge-Taylor himself said: "In my collection of Negro melodies you can trace the origin of the American folk-songs. For the most part they are distinctly African—the recitation notes, intervals, cadences, all, are of direct African descent. The emotion of the Negro has not the orientalism of the Pole or Russian—it is too elementary. It is the feeling of the simple folk. Just there is the difference because Negro music has for its basis emotionalism. . . . He is emotional in everything. He loves, he marries, he dies, and there is music for all these occasions."

In "Some Notes on Coleridge-Taylor," Herbert Antcliffe wrote in *"The Musical Quarterly:"* "Coleridge-Taylor was representative in many respects of the vast Negro race to which he more than half belonged, as well as the great champion in the opposition to their exclusion on mere grounds of color from artistic circles. . . . In spite of the pride which he feels in the history of his country, in spite of a certain arrogance arising from this, and in spite of all that is outside his insular conventions, there is no one so free from actual racial prejudice as the average Englishman. . . . Not only legally, but socially and in business, every man in England has the same chance, whatever his color or race.

"This is not to say there is no natural feeling of distrust and wonder at the achievements of those who are of a different race. Even in the great metropolis of this Empire of mixed races, in London itself, the black man does not always love the white, nor the white man trust the yellow. The difficulties he had to overcome because of his color, therefore, were just sufficient to make the achievements of Coleridge-Taylor a racial triumph, while they were not nearly so insuperable as they might have been where the race feeling was keener or more bitter.

"Had he on the other hand appeared among men of his own race and color it is possible, even probable, that what he did in the way of art would have been largely ignored and forgotten."

As a lad, he displayed musical ability at an early age. He studied at the Royal College of Music from 1890 till 1897, taking counterpoint under J. F. Bridges, and composition under Sir Charles Stanford. He developed into a prolific composer of vocal and instrumental music, and was fortunate in securing good performances. His Clarinet Quintet (Opus 10) was played in Berlin in 1897 under direction of the famous Joachim.

His first great achievement was the strikingly original setting of "Hiawatha's Wedding Feast," first given at a Royal College concert on November 11, 1898. Its success was followed by the composing of music to the other parts of Longfellow's poem—"The Death of Minnehaha," and "Hiawatha's Departure," completing the trilogy. It was said of him: "As a rule his choral music is not difficult to perform, because it is so singable. Just as a composer writes for a violin in view of the possibilities of its technique . . . so Taylor instinctively wrote vocal music for singers."

Through all of his music there is discovered the influence of his African heritage. But in voicing a hesitant half-doubt as to the survival of Negro traditions and folk-songs, he said: "Let us hope the folk-songs of the American Negro would live. You see, the Negro now lives so close with the white people that he is losing his traditions. They would not be things to be ashamed of, but to glory in."

R. Nathaniel Dett and Others

And during this time there has been a recrudescence of Negro music among the race composers and singers. Dr. R. Nathaniel Dett, pioneer in the use of larger forms of musical expression, showed the possibilities that lay in use of thematic material found in the Negro folk-songs by developing them in advanced choral productions. During his service as head of the department of music at Hampton Institute, he took the great Hampton chorus of mixed voices on what might well be termed an "Educational Concert Tour" that crossed the ocean. His singers spread a knowledge of American Negro music among a new group, for those who had heard the Fisk Singers were of another generation.

A history of the development of Negro music must make note of the pioneer work accomplished by the late Mme. E. Azalia Hackney, who forsook the concert stage and gave herself to the work of traveling through the southern communities, gathering the people together, and training them in the rudiments of choral singing. This devoted woman builded better, perhaps, than she hoped. She carried the gospel of musical culture into the by-paths of our race communities, and sowed a seed that has sprouted into unforeseen effort and ambition to rise in life's scale of endeavor.

One of the main factors in the development of Negro music has been the steadily increasing facilities for music study afforded by racial institutions of learning. When these schools were founded, beginning some fifty years ago, the main effort was the training of boys and girls, men and women, in the arts and sciences—except music. As a matter of fact, there were no Negro music instructors available. The study of music as a profession was looked upon without favor. Only as the years passed, bringing a broader mental outlook, did there come a conviction that musical development was a vital necessity to full race cultural development, and so the schools added chairs of music to their faculties as rapidly as they could find qualified persons to occupy them.

Thus from many of the schools pupils

are setting forth with a definite intention to continue their study of music, and with the added stimulus of having had, in most of the institutions, a thorough and competent training in the history and tradition of Negro music.

Notable contributions to this work have been made by men in schools in various sections of the country. Traditions at Fisk University have been preserved and carried on by the late John Work, and by his widow, who now conducts the Fisk Singers, and by his son, John, junior. At Hampton Institute, Dr. Dett was followed by Clarence Cameron White, now devoting his time in another sphere of musical activity, while Dr. Dett directs the work at Bennett College for Women. An outstanding work at Spelman and Morehouse Colleges has been done by Kemper Harreld, now in his twenty-sixth year at these schools.

William L. Dawson, whose symphonic compositions have been played by the country's great orchestras, is at Tuskegee; Hazel Harrison and Roy W. Tibbs are at Howard, and scores of others are doing the same important work at other institutions.

It must not be overlooked that many American Negro composers have ventured into the broader fields of musical endeavor, and that each such effort marks the further advance of the race.

Into Opera Field

H. Lawrence Freeman of New York is the pioneer in this field, and he has probably a dozen opera scores in manuscript. He has succeeded in presenting some of them. One, "The Voodoo," based on legends of Obi from the Louisiana cane brakes, and so is not negroid in conception, was sung in 1928 in New York by the Negro Opera company.

Clarence Cameron White also went afield in his search for operatic material. While director of music at West Virginia State College, he spent a summer in Haiti, in company with John F. Matthes, professor of romance languages, and a Haitian opera was the product of their collaboration. For this work, Mr. White won the annual award from the American Opera Guild for the best opera composed by an American, the award being made, in behalf of the Guild, by the late David Bispham, distinguished concert and operatic singer. The opera, to my knowledge, has not been sung.

Another venture was made by Hall Johnson, noted director of the famous singing group bearing his name, who came nearer home with his dramatized form of the Negro Spiritual—"Run, Little Chillun!" This was a simple story of Negro life and faith and passion in a secluded southern community. Olin Downes, music editor of *The New York Times*, commenting on its production, said: "The man who conceived this production and created it in its different parts has given form and expression to the strong artistic instincts of his own people. It has real life and genuine musical quality."

Philosophizing further, Mr. Downes made this significant statement: "The lot of the Negro musician seriously seeking self-expression in this country is still a very hard one. The reason is not a lack of encouragement or of educational facilities of a certain sort. The Negro may study harmony and counterpoint and any other branch of the musical art he desires. But in ninety-nine cases out of a hundred he must study according to the precepts of the white man, who does not even want to understand what the Negro wishes to say."

The continued development of Negro music must depend on the Negro learning not only what he wishes to say, but how best to say it. The history of modern music gives us the examples set by other races by which we may profit. Deep study and unremitting exploitation of their racial resources was the lever by which the Russians, Spanish, Hungarians and English lifted themselves into high positions in musical art, and by no other means.

1906 – ALPHA PHI ALPHA – 1938

The Alpha Phi Alpha Fraternity greets THE CRISIS and the friends of Negro Freedom and pledges continued support in the struggle for a Second Emancipation

OUR RECORD SHOWS

I. *Advancement of Negro Education by:*

Undergraduate Scholarship awards.

Graduate and Professional Fellowship awards.

Go-to-High-School, Go-to-College campaigns, 1919-1938.

Initiation of the University of Maryland case.

Payment of all tuition costs and purchase of all books of the successful applicant at the University of Maryland.

Investigations of discrimination and efforts to correct the same in Midwestern universities, notably in Ohio, Indiana and Illinois.

Creation of the Foundation Publishers, an agency for book publication.

Aid to the Coordinating Committee in its work on the Harrison-Black-Fletcher Educational Bill.

II. *Biennial Awards to:*

The National Association for the Advancement of Colored People.

The National Urban League.

Association for the Study of Negro Life and History.

Joint Committee on National Recovery.

National Negro Congress.

Southern Tenant Farmer's Union.

International Committee on African Affairs.

The New Negro Alliance.

III. *Civil Rights and Liberties.*

Education for Citizenship campaigns.

"A Voteless People is a Hopeless People."

Work of the Fraternity's Committee on Public Opinion, especially towards the passage of the Anti-Lynching Bill.

The Negro Churches

By Miles Mark Fisher

GREAT numbers of Negroes were enrolled among the Presbyterians, the Baptists and the Methodists during the eighteenth century because of the Great Awakening in the colonies. The Anglican church, however, had been evangelizing the slaves probably before it baptized William in Virginia in 1624. By the turn of that century it had developed a settled policy of Christianization of the Indians and the Negroes through its Society for the Propagation of the Gospel.

Some success attended the work of the society although there were many hindrances. There were slaves who did not understand English. Other Negroes neglected Sunday instructions in order to work for themselves at that time. Moreover, masters were often un-Christian themselves and hostile to the evangelization of their servants who were thought to be only "labouring beasts." It was sometimes thought that Christianity was incompatible with slavery, and it was generally expressed that a Christian could not be held in bondage. Bishop Fleetwood's sermon on "The Duty of Evangelizing the Negroes" was literature to the contrary. It was printed and distributed to the American plantations as well as 10,000 copies of the Bishop of London's *Letter to the Masters and Mistresses* along with the *Letter to the Missionaries* to instruct the blacks. Notwithstanding, the Negroes were not reached for want of men and means.

It was the Great Awakening after 1740 that reached the socially disinherited, including the Negroes. The movement had an understandable explanation of all things. It was practically a generation later that Negroes had churches of their own, the Silver Bluff Church (1773), Aiken, South Carolina, being the earliest known Negro organization of any kind. Negro churches were not confined to any one denomination. They developed many early race leaders.

The Great Awakening and the political philosophy of manhood rights that was making the American Revolution a success, were reasons why the Quakers and some other religious people were kindly disposed to the Negroes. They were commonly called Friends of (to) Humanity. Wherever the Friends of Humanity cultivated the field, unusual things happened. Negro emancipation

BISHOP R. E. JONES

went steadily forward. The Methodist Episcopal Church passed strong anti-slavery resolutions, which, however, had to be rescinded, at its organizational meeting in 1784. The Presbyterians and the Baptists passed similar resolutions. Lemuel Haynes was the pastor of white Congregational churches in Connecticut; William Lemon and Jacob Bishop served white churches in Virginia. A considerable stir arose about Bishop, and he resigned. David Barrow, the moderator of the Virginia Portsmouth Association in whose bounds Bishop's Portsmouth Church was located, moved to Kentucky rather than be a party to un-Christian treatment of Negroes. After the cotton gin was invented and slavery became a southern agricultural problem, race relations were re-thought in terms of the economic value of slaves.

Hardly had the Great Awakening died away before the more intense Second Awakening arose about the beginning of the nineteenth century. Negroes flocked to the churches which proved safety valves of that race. Then as now in pleasant weather they remained outside the churches while services were progressing, no doubt because of lack of accommodations. Galleries, sheds and separate services were sometimes provided in an effort to accommodate and control the Negroes. Their singing greatly aided the worship services. They contributed of their meagre means to aid the churches in humanitarian causes like schools which Negroes could not enjoy.

Early Churches

John Gloucester founded the First African Presbyterian Church in Philadelphia in 1807. The Abyssinian Baptist Church of New York City, which is now said to have over 14,000 members, was begun in 1808 as the second Baptist church in the North. The African Methodist Episcopal Church was organized in 1816 at Philadelphia, and the African Methodist Episcopal Zion Church, at New York City in 1820. The gospel crossed the Alleghany mountains into the Northwest Territory and Kentucky and Tennessee and Louisiana. John Stewart began the missionary program of the Methodist Episcopal Church in Ohio in 1817. Joseph Willis was moderator and organizer of the Louisiana Baptist Association.

In spite of the fact that the churches illustrated the capacity of the Negroes for organization and leadership in the United States, the denominations had decreed through their American Colonization Society (1816) that the future of the American free Negro was in Africa. Then it was that Richard Allen, bishop of the recently organized African Methodist Episcopal Church, entered protest against the scheme. It is suspected that African Methodism of Philadelphia and African Methodism of New York would have united had it not been for Allen's vehemence against African colonization. Liberia was founded by the society. The Baptist Lott Carey of Virginia distinguished himself there (1822-1828) as America's first missionary to that continent. The African Methodist Episcopal Church contended that the United States was the home of the American Negro and turned to Haiti (1827) as its first mission field.

The American Colonization Society enrolled many conservative Friends of Humanity. The irony of it all was that successful pastors like Andrew Bryan of Savannah, Georgia, Daniel Jackson of Petersburg, Virginia, and J. B. Meachum of St. Louis, Missouri, were slaveholders. David Walker, a free Negro from Wilmington, North Carolina, published his incendiary *Appeal, in Four Articles* in Boston in 1829. Even such an abolitionist as William Lloyd Garrison could not agree with

(*Continued on page* 239)

Editorials

Toward Full Emancipation

THE story of the progress of the American Negro since the Emancipation Proclamation set him free in 1863 is an inspiring saga. More than that, it is a challenge to white and black Americans—for the latter to match the sacrifices and persistence of their forefathers and for the former to extend to all citizens the democracy this country proclaimed in its founding.

In this issue only a part of the story of progress, in just a few fields of endeavor, is reviewed. It would take a shelf of volumes to tell it properly. But even in this brief account are revealed the tremendous odds against which the new black citizens flung themselves with a determination and a bravery seldom equalled by any people.

They were not men, but animals. They had no souls. They were good manual workers, but could not think. They could not be educated. *If* they could be educated a little bit, at least they could not absorb abstract knowledge. A few might be able to vote, but they could never hold office because they did not know how to govern.

The physical handicaps, the visible obstacles, were discouraging enough, but these more or less intangible ones, these seemingly impenetrable blankets of public opinion, were the ones to sap the courage, to eat out the heart and soul. In the face of all this, just as many of them had dared death in slave rebellions and along the Underground Railroad to freedom, black Americans held up their heads, squared their shoulders, sang their songs of hope, prayed their prayers, and worked night and day.

Toward what? Toward full emancipation. Abraham Lincoln had set them free in the sense that actual shackles had been removed. But full freedom was not in the document issued January 1, 1863. It had to be won, just as all freedom everywhere has had to be won.

So this Diamond Jubilee year is not just for mutual admiration sessions, although we have much of which to be proud. Here we take stock and review our progress, seeking knowledge needed to tackle better the tasks ahead. We have white friends today, just as we have had all along, from the darkest days. We have a new Negro generation arising with self-confidence, unafraid in its demands for reward according to merit. But added to the old racial challenges here in this democracy is the greater challenge to maintain the imperiled theory of democratic government itself, and make that rescued democracy one in truth for all people, the poor as well as the rich, the blacks as well as the whites.

Toward these goals—toward a fuller emancipation for us and for mankind—should the next seventy-five years and the years thereafter be dedicated.

The Importance of Color

ALMOST important item in cases of kidnaping and murder appears to be the color of the victim. For the past few months the newspapers have been carrying stories of two kidnaping-murders: Peter Levine, 12, in New York, and James Cash, 5, in Florida. Both children were found dead.

Although the federal kidnaping law, known as the Lindbergh Act, is supposed to apply only to interstate kidnaping, the famed G-men were on the job in both kidnapings without any evidence that state lines had been crossed. The body of the Levine boy was discovered in Long Island Sound, a very short distance from his home; and the body of the Cash infant was found in a thicket near his home.

We hold no brief for brutal kidnapings and murders, but we wish to point out that on March 13, 1935, a colored man, Ab Young, was seized by a mob in Tennessee, carried across the line into Mississippi and lynched. Also, in October, 1934, a colored man, Claude Neal, was seized by a mob in Brewton, Ala., transported about 200 miles across the state line to Marianna, Fla., and lynched. In this latter case the kidnapers and murderers made so bold as to announce their intention in advance so that the phenomenon of a notice of a kidnaping and lynching appeared in the nation's press eight or nine hours before the crime actually was committed.

In these two instances in which the victims were black, the United States government not only did nothing at the time, but has done nothing since—except to explain that it could not act in these two cases *because the victims were not kidnaped for ransom.* Apparently, it makes no difference that they were kidnaped in order to take their lives.

Quite apart from the question of whether the federal government at present has the power to act in all lynchings, it would seem, from the feverish activity in the Levine and Cash cases, that intervention in interstate kidnapings and murders depends on the color of the victim.

Bluffers

SOUTHERN senators, having been successful with their filibuster against the federal anti-lynching bill bluffed their way through the negotiations on the wages and hours bill in the closing days of the Congress by threatening another filibuster.

At the time the anti-lynching bill was under consideration, Walter White, N.A.A.C.P secretary, warned that bending the knee to the Dixie filibusters would merely embolden them to filibuster against all progressive legislation. That prediction has come true. Whatever their publicly announced reasons, the truth of the matter, as the New York *Daily News* has stated editorially, is that they were afraid of "spoiling the Negroes" by paying them decent wages.

Years ago Booker T. Washington made the observation that the white man could not keep the Negro in the ditch without staying in the ditch with him. It appears now that the southern representatives in Congress, not content with remaining in the ditch with the Negro themselves and holding thousands of southern white workers also in the ditch, wish to force the rest of the nation down to the level above which their silly prejudices will not allow them to climb.

Arthur A. Schomburg

ONE of the most valuable developments in the life of black Americans in the last forty years has been the uncovering of their history. The knowledge of their past accomplishments and of the achievements of individual men of color have been deliberately omitted from the books of general circulation so that the average person, white or black, in pursuing research, has come naturally to regard the Negro as a nonentity who has accomplished nothing.

Arthur A. Schomburg, who died June 10, was one of the leaders in that band of historians, literateurs and researchers who are contributing to the enlightenment of all people on the history of Negroes. His services were of the greatest value to colored people themselves and aided immeasurably in creating a public opinion among the whites which has facilitated Negro progress.

FRATERNAL GREETINGS

For INDUSTRIAL DEMOCRACY

Against INDUSTRIAL AUTOCRACY

International---Solidarity---Interracial

SOME OFFICERS AND ORGANIZERS OF THE AUTOMOBILE WORKERS UNION

(Left to Right) *First Row:* Joseph Billups, Ford Organizer, William Nowell, Assistant International Director of Negro Organizational Work; Tracy Doll, International Executive Board Member; Richard Leonard, International Welfare Director; Walter Hardin, International Director of Negro Organizational Work; William Neal, President of Local 429, New Haven, Michigan. *Second Row:* Pete Peterson, Magdalene White, Clarence Thomas, Lynn Tappin, T. Lockett, Margaret Hardin, Francis Henson, Administrative Assistant to President Martin, Margaret Peterson. *Third Row:* Jesse King, John Mial, Taford Upshaw, Harry J. Ford, and Stanley Adams.

INTERNATIONAL UNION

UNITED AUTOMOBILE WORKERS OF AMERICA

GRISWOLD BUILDING DETROIT, MICH.

Organized Labor's Divided Front

By Charles H. Wesley

ORGANIZED Labor in the United States has presented a divided front throughout the period of its history. Class, race, craft and organizational lines have been barriers against union. None has been more important in influence than that of race. In the midst of the economic expansion and the centralization of industry which followed the Civil War, voices in the wilderness of our economic divisions have been urgently demanding that labor should close ranks and present a united front. One of these voices was raised in the first year of Negro Freedom:

"We call upon every one, therefore, white or black, rich or poor, lawyer or artisan, priest or field hand—no matter what may be his condition in life, or what the mode by which he earns his bread—to lay aside all those useless and suicidal feelings of antagonism of race, which only our mutual enemies would have us cherish, and accepting the new order of things as one of God's appointing, with cheerfulness and alacrity, devote himself to the duties of his calling and by honest toil seek to win an honest livelihood."

With these words a writer, who termed himself "a son of the South," in the Charleston (S.C.) *Daily News* of August 28, 1865, urged American workers within a few months after the end of the Civil War to close their ranks and to ignore divisions of class and race. It was clearly seen that the complete emancipation of the Negro worker could not be achieved either by the proclamation of 1863 or the constitutional amendment of 1865 without the cooperation of all classes and of all races.

The truth of this assertion has been verified again and again during the years since Emancipation. White workers in the main have kept alive the belief that the status of white labor could be advanced by racial exclusion and discrimination both in job opportunities and in labor organization. Black workers have also continued to believe that their problems were racial ones and they have not seen fit to press for union with the white workers in order to reach a common goal. Each of these groups has failed to see the value of cooperation and of abandoning "all those useless and suicidal feelings of antagonisms of race." Complete emancipation now as in 1863-1865 can be achieved in no other way.

A united front for labor was declared by the National Labor Union, the first of the national organizations of American workers after the close of the Civil War. At its annual session in Baltimore, Maryland, in 1866, it was resolved that

This history of labor struggles during the past seventy-five years but reinforces the truism: white labor in America cannot be secure as long as black labor is excluded from the organized labor movement

"there should be no distinction of race or nationality; that there is but one dividing line—that which separates mankind into two great classes, the class that labors and the class that lives by others' labor." The resolution declared further that unless the two races cooperated, labor would be at war with labor and "capital would be smiling and reaping the fruits of this mad contest." During the next few years, white workers and black workers participated in these conventions. The cooperation of all labor was sought. In 1870, a resolution stated that "the highest interest of our colored fellow-citizens is with the workingmen who, like themselves, are the slaves of capital and politicians." Such resolutions were indicative of the opinions of the national organization but they were not put into practice by the local unions. These local labor organizations made discriminations in their rules and in their practises with Negro workers.

Negroes Form Organization

These attitudes led Negroes to organize independently. The first attempt to organize an independent national labor convention of Negroes was made in Washington, D. C., in January, 1869. One hundred and thirty delegates were in attendance. A second meeting was held in Washington, D. C., in December of the same year. This meeting was known as the National Labor Convention of Colored Men. Delegates were present from many sections of the country. The third annual meeting of the National Labor Convention was held in January, 1871. The fourth and fifth annual meetings were held in the succeeding years. These meetings had no effect upon the economic status of the Negro workers. While they were known as labor conventions, their time was

(*Continued on next page*)

Willis Allen photo

Secretarial staff in the headquarters of the Brotherhood of Sleeping Car Porters

spent in the discussion of topics which were only incidentally related to labor questions. The activities of labor leaders such as Isaac Myers of the Colored Caulkers Trade Union Society and H. H. Butler of the Colored Engineers' Association were overshadowed by the political presentations of Frederick Douglass and John M. Langston. Political leadership soon replaced labor leadership and these organizations lost their value as labor units, however valuable they may have been in other respects.

In the meantime, while Negroes were seeking independent organization, American labor organizations continued their declarations that they would make no distinctions of race in their membership. The Knights of Labor, organized in 1869, held its first national convention in 1876. The resolutions which were adopted by this and subsequent conventions and the practises which were urged upon the local unions led to the admission of large numbers of Negroes into the organization. The decline of the Knights of Labor was paralleled by the rise of the American Federation of Labor which was formed in 1884. In its early years the Federation refused to admit to its membership associations which raised the color bar in their membership. When the international Association of Machinists applied for admission with the word "white" in its constitution, this was refused until the word was removed. The Federation declared that there were to be no differences of creed, color or sex.

Separate Charters for Negroes

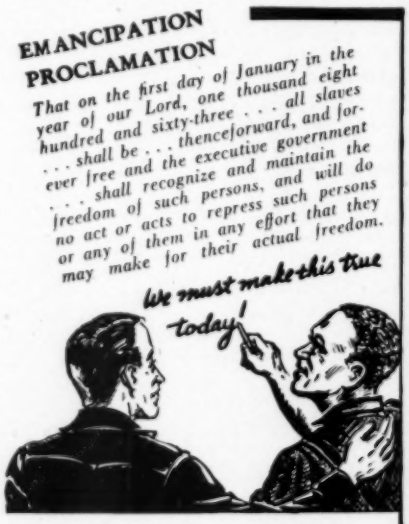
From 1897 to the present time the conventions of the Federation have affirmed their welcome to all labor "without regard to creed, color, sex, race or nationality." The Convention of 1897 met the issue squarely when it declared that no affiliated union had the right to bar Negroes from its membership. In 1902 the convention passed a provision for the issuance of separate charters to unions composed entirely of Negro workers. This action was representative of a shift in policy. Fences were to be erected between the two races. Rapidly the policy degenerated into one in which the Federation declared that it would not force its declarations "upon individual or affiliated unions without their consent."

This policy has been followed consistently by the American Federation of Labor from 1916 to the present time. Resolutions were passed declaring that there is no distinction of race in labor's ranks and that Negroes ought to be brought into labor organizations. In 1917, it was decided that a Negro organizer would be employed by the Federation. It was stated later that funds did not permit the employment of such an official. For one reason or another, convention after convention led by reactionary leadership evaded the racial issues which were brought before the meetings. This result was repeated at the conventions of 1920, 1921, 1924 and 1925.

The situation created by these repeated rebuffs led to action by Negroes themselves. Resolutions and the expression of intentions alone were not strong enough to hold the leadership of Negro labor. In 1925, the American Negro Labor Congress meeting in Chicago declared that "the failure of the American Federation of Labor officialdom, under pressure of race prejudice benefitting only the capitalists of the North and South, to stamp out race hatred in the unions, to organize Negro workers, and to build a solid front of the workers of both races against American capitalism, is a crime against the whole working class."

Porters' Brotherhood

Almost in response to this declaration, the announcement was made in June, 1925, of the organization of the Brotherhood of Sleeping Car Porters. Under the leadership of A. Philip Randolph, then editor of *The Messenger*, Ashley L. Totten, and M. P. Webster, following the failure of a wage conference between the Pullman Company and the porters in accordance with a Plan for Employee Representation, the decision was reached to launch an independent Negro labor organization. The Pullman Company declined to recognize the Brotherhood. In spite of this opposition and with the small funds contributed by the porters, the Brotherhood undertook a fight which culminated in partial recognition under the Railroad Labor Act of 1934. In the following year, the American Federation of Labor, convinced by this evidence of strength on the part of a Negro union, granted the Brotherhood an international charter. This gave an impetus to the organization of the porters. In August, 1937, an agreement was signed with the Pullman Company which granted wage increases totaling a million and a quarter dollars to some 8,000 Pullman porters. This is regarded as one of the important milestones in the march of Negro labor towards an improvement in its economic status, although there are those who deny that this result is a victory. This Negro labor experiment shows the strength of a racial organization when it is used to break down opposition


EMANCIPATION PROCLAMATION
That on the first day of January in the year of our Lord, one thousand eight hundred and sixty-three . . . all slaves . . . shall be . . . thenceforward, and forever free and the executive government . . . shall recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons or any of them in any effort that they may make for their actual freedom.
We must make this true today!

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within the ranks of labor and at the same time to seek affiliation with white labor upon a basis of an independence which demands self-respect.

A slightly different result was reached by another organization of Negro workers. The Brotherhood of Dining Car Employees, established in 1919, has had to wage a similar fight for recognition. The Pullman porters, as employees of a single management, the Pullman Company, could become unified in purpose and objective. Each of the railroads operates its own dining cars and has full jurisdiction over them. During the war when the roads were under the control of the Railroad Administration, a 240-hour-month was agreed upon through the leadership of Rienzi B. Lemus. This agreement, together with overtime pay provisions and increases in pay, were preserved by contracts between the Brotherhood of Dining Car Employees and the large eastern railroads. The National Brotherhood of Dining Car Employees, a smaller and less significant organization, confined its activities chiefly to the railroads which operated west of Chicago. The Brotherhood of Dining Car Employees, and the western organization, as well, were largely superseded by the action of the Hotel and Restaurant Employees' International Alliance, an affiliate of the American Federation of Labor, in sponsoring an organization known as "The Dining Car Employees Union." The contracts formerly negotiated by the independent Brotherhood have been maintained through this union, although at the present writing some railroads are threatening reductions in pay. However, the divisions along racial lines have continued and the Negroes remain in a "Jim-crow" organization under the dominance of a white international.

Significant Fight

The fight which has been pressed from the vantage ground of Negro independent labor organization upon American Trade-Unionism is one of great significance to Negro labor.

With relief figures mounting for Negroes as contrasted with whites, with the level of wages rising in several occupations in spite of the depression, and the adoption of minimum wage standards, evidences of discrimination become more apparent. Discrimination against Negroes in employment is being courageously met in several cities. Jobs which were formerly filled by Negroes are now being taken by whites who would not have them before but they readily accept them because of the wages, and the employers seem eager to hire them. In order to combat this rising tide of job losses, movements

(*Continued on next page*)

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Fraternal Greetings from

THE INTERNATIONAL UNION

BROTHERHOOD OF SLEEPING CAR PORTERS

Affiliated With the American Federation of Labor

FOUNDED AUGUST 1925

Present Membership: 8,094. Total in Industry: 9,640

1925

Wages: $65 a month.

Porters worked on 11,000 mile basis or 400 hours a month.

Men could be summarily fired without fair hearing.

Men were terrorized and spied upon.

Porters had to organize secretly. Many discharged because of union membership.

1938

Wages: $77.50 a month.

Porters work on a basis of 240 hours a month.

Porters now have security. The Pullman Company under the new contract must first confer with Brotherhood leaders and give a porter a fair hearing before dismissing him.

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have arisen, such as those sponsored by The New Negro Alliance of Washington, which has recently won its Supreme Court case against the Sanitary Grocery Company and the Harlem Job Committee and the Coordinating Committee for Employment of New York City. The National Negro Congress has made the cause of labor one of its major topics of discussion. Labor councils have been organized and labor representatives have worked among Negroes. The results are far from satisfactory. Such efforts treat the symptoms and often neglect the malignant disease of disunion.

Exclusion Widely Practised

Negro workers today continue to meet exclusion and discrimination from the unions. Twenty-one large unions discriminate against Negroes by clauses in their constitutions or rituals. One of the railroad brotherhoods also excludes Mexicans and American Indians. Other important organizations which are affiliated with the American Federation of Labor exclude Orientals. Limitations by the use of the word "white" as a qualification for memberships are found in the regulations governing the Brotherhood of Railway and Steamship Clerks, Freight Handlers, Express and Station Employees, Order of Sleeping Car Conductors, Grand International Brotherhood of Locomotive Engineers, Brotherhood of Dining Car Conductors, Air Line Pilots' Association, and many other unions. Other unions bar Negroes from representation in conventions, in executive bodies of unions and from office holding. On the contrary, there are unions which specifically legislate against discrimination. The Lather's International Union, Wood, Wire and Metal states that "no one shall be discriminated against for race or color." The Cigar Makers' International states that "all persons engaged in the cigar industry regardless of color or nationality shall be eligible for membership." There are unions which specify that Negroes shall be organized in separate locals. Among these there is the Sheet Metal Workers' International Association. This organization provides that Negro sheet metal workers shall be organized into separate locals with the consent of "the white local of the locality" or in "auxiliary locals," if the consent of the white local is not obtained. It is further provided that Negro locals should be under the jurisdiction of the white locals. Still other unions provide apprenticeship provisions which are so operated that they exclude Negroes from both the industry and the union.

Various subtle methods well known to students of race in the United States are practised in order to accomplish the exclusion of Negroes from membership in trade unions. Negroes are frequently denied jobs in the building trades because they do not have local union cards. When they apply to the unions they are denied cards or they are told that they must have jobs first before cards can be issued to them. There are employers who want to give Negro labor, unorganized as it is, an opportunity for jobs, but they are held up by powerful unions which refuse to work on the same jobs with non-union workers. They exclude Negroes from their unions and then refuse to work with them because they are non-union men. Negro labor finds itself between these two fires, and the employer is finally compelled to yield to the organization which strikes and pickets the non-union job.

There are also those who claim that Negroes are not good "union" material, that they will not strike, or the contrary that they are strike-breakers and "scabs," that whites will not work with Negroes and that if Negroes organize they prefer to be by themselves. However, all of these assertions have been disproved by the recent activities of the United Mine Workers of America, the International Longshoreman's Association, the International Ladies Garment Workers Union and scores of labor organizations in strikes, lockouts and labor demonstrations throughout the country.

The C.I.O.

Widespread trade unionism, Labor's Non-Partisan League, the American Labor Party, and the encouragement given to organized labor by the Wagner Labor Relations Act, the National Labor Relations Board, and the discussion on the Wages and Hours Bill seem to be introducing a new period in labor history. The Committee for Industrial Organization in its development of a new unionism among American workers has announced and consistently adhered to a program of non-discrimination in admission to its membership. This position was presented in a letter to the N.A.A.C.P. during the negotiations in December, 1937, between the American Federation of Labor and the Committee for Industrial Organization. This is an advance from the position of non-intervention which is practised by the American Federation of Labor. If the competition between the A. F. of L. and the C. I. O. continues, it is conceivable that the Negro may gain in economic organization similarly as he has gained by the division between the political parties in reference to his party alignment. The C. I. O. has not yet undertaken to break down the lines which make it an impossibility for Negroes to move into the better types of employment, nor has it begun to discourage separate organizations of Negro workers and to insist upon the complete solidarity of labor. The Southern Tenant Farmers' Union with headquarters in Memphis, Tennessee, has led the way since 1934 in the organization of white and black workers which has demonstrated in Tennessee, Alabama, Mississippi, Arkansas and other southern states that labor can have a solid front and that it can destroy the color line. In other places Communist organizers have decreed the abolition of color and racial barriers among workers and their appeals are being heard by Negro workers.

Should Close Ranks

After three score and ten years of the divided front, through which only partial victories have been gained, white labor and black labor should now present a united front in a Second Emancipation to include all ranks of those who labor. The laboring classes in the United States canont attain their objectives without the Negro workers. The opposition of white workers to black workers should be challenegd in their interest as well as in the interest of the black workers. Ambitious politicians and unwise labor leaders have misled the labor movement by encouraging racial barriers. With the Negroes forming about one-seventh of the American labor force, and about 30 per cent of the total working population in the South, it is unthinkable that labor can go forward with this weighty mass tugging at its feet. Laborers of all colors should join hands and go forward towards better living conditions together. The Negro is ready to cooperate, although he distrusts the white union member. In turn, the white union member is of the opinion that if Negroes are admitted to their unions, this would be a social recognition, as well as an economic one. Thus by the decadent shibboleth of white superiority, labor's ranks are divided.

Here then are vital questions which face Organized Labor today. Can a divided labor front based upon race win its way in a Democracy? Does Organized Labor propose to advance the cause of white labor and to neglect and retard the cause of black labor and expect to be secure in its own gains? Will Organized Labor permit a united front without regard to race to be advocated and practised only by ultra-left wing organizations? Will Organized Labor fold its arms in satisfaction and join the Fascist ideology and practise which searches for a scapegoat among the racial minorities in American life? Answers to these questions will determine whether Organized Labor in its struggle with a self-seeking capitalism will unite race and class in a permanent economic advance or will limp along with its divided front in temporary and fluctuating divisional gains and losses.

Freedom Through Art

A Review of Negro Art, 1870-1938

By Alain Locke

EVERY oppressed group is under the necessity, both after and before its physical emancipation from the shackles of slavery,—be that slavery chattel or wage—of establishing a spiritual freedom of the mind and spirit. This cultural emancipation must needs be self-emancipation and is the proper and peculiar function of a minority literature and art. It gives unusual social significance to all forms of art expression among minorities, often shading them unduly with propaganda or semi-propaganda and for whole periods inflicting them also with an unusual degree of self-consciousness and self-vindication, even to the point of cultural exhibitionism and belligerency. But for these faults and dangers we have compensation in the more vital role and more representative character of artistic self-expression among "the disinherited;" they cannot afford the luxury, or shall we say the vice, of a literature and art of pure entertainment.

The literature and art of the Negro, and to an extent all serious literature and art about the Negro, have had almost universally this quality of moral seriousness and social significance. That has not been an unmixed blessing, since the arts of the Negro have had to struggle through to some degree of artistic freedom from these fetters of polemics and didacticism. The Negro artist has worn mental chains, and his achievements are all the more creditable. He has always faced two dilemmas;—how to speak for himself as an individual at the same time that he was being considered a racial spokesman; how to galvanize inert propaganda and racial doctrines with the electric and moving qualities of art. His present achievement of recognized contribution to universally significant and nationally representative art is thus a double achievement; in the first instance a mastery over the inherent difficulties of his art, in the second instance, a victory over the artificial odds of cultural stigma and persecution. In this double aspect we must review briefly the career of Negro art and literature from Emancipation till now.

It is hard to realize that at the beginning of the brief period of 75 years which this issue of The Crisis is retrospecting, the Negro artist was a cultural freak of circus proportions in the North and proscribed cultural contraband in the South. The characteristic Negro author was then a runaway slave with an Abolitionist amanuensis or a natural born orator who had only become literate as an adult. There were exceptions, but this was the rule. But the astonishing thing was the way in which these slave-born narrators, poets and orators mastered the art of powerful and influential expression, conspicuously challenging their more advantaged free-born contemporaries, white and black. There was the poetic power of Horton and Albery Whitman for example, quite excelling the early literate Ellen Harper and Madison Bell; there was the dominance of Douglass, Pennington, and William Wells Brown, slave-born, over the university-trained McCune Smith, Highland Garnet, Daniel Payne, and Samuel Ward. Indeed the fervor of the anti-slavery movement and the rare cultural comradeship of that cause seem to have raised Negro literary expression on all sides to a high level in the 1850's and 60's from which it actually receded in the dull early Reconstruction decades.

Head of a Boy by Richmond Barthé

The '70s and '80s Dull

Anti-slavery controversy and the hope of freedom brought poetry and fire to the Negro tongue and pen; whereas the setbacks and strained ambitions of Reconstruction brought forth, in the main, leaden rhetoric and alloyed pedantry. Thus the 70's and the 80's were the awkward age in our artistic development. They were the period of prosaic self-justification and painful apprenticeship to formal culture. Yet these years saw the creditable beginnings of Negro historical and sociological scholarship, even at the expense of an endless elaboration of problem discussion themes, and saw also an adolescent attack on the more formal arts of the novel, the drama, formal music, painting and sculpture. Before this almost all of our artistic expression had flowed in the narrow channels of the sermon, the oration, the slave narrative and didactic poetry.

But in spite of their talents and labors, authors like Highland Garnet, Alexander Crummell, George Williams, the historian, Martin Delaney, and even Frederick Douglass in these later days had a restricted audience, much narrower than the wide national and international stage of anti-slavery times. There was, instead of the glamor of the crusade against the slave power, the dull grind of the unexpected fight against reaction. The larger audience and a more positive mood were not recaptured until the mid-nineties, when strangely enough a clustered group of significant events came together, any one of which would have been notable. In 1895, Booker Washington caught national attention with his Atlanta Exposition speech; in 1896 Paul Laurence Dunbar rode into fame and popular favor; in the same year the first Negro musical comedy took Broadway; in '98 and '99, Chestnut, the novelist, came to the fore; in '95 Burleigh was helping Dvorak with the Negro folk themes of the "New World Symphony" and at the same time making his first entry to the New York concert world; in '98 Will Marion Cook launched serious syncopated music with "Clorindy;" '96 was the year of Tanner's first substantial Paris recognition; and in '98 Coleridge Taylor came to maturity and fame in the first part of the Hiawatha Trilogy. The only other stellar artistic event of this period for which we have to wait is the appearance in 1903 of Dr. Du Bois's "Souls of Black Folk."

Quite obviously there was a sudden change of trend as this blaze of talent ushered in a new era of racial expression. It was more than a mere accession of new talent; it was the discovery

(*Continued on next page*)

of a new racial attitude. The leading motive of Reconstruction thought was assimilation and political equality; following the cry for physical freedom there had been the fight for the larger fredom of status and the right to be the same and equal. But the leading motive of the new era (1895-1910) seems to have been racialism and its new dynamic of self-help and self-assertion. Even the motivations of Du Bois's equal rights crusade were militantly self-conscious and racial; in fact, race consciousness was now definitely in the saddle striving to re-direct the stalled logic of the assimilation program and revive the balked hopes of the thwarted equal rights struggle. The formula of special gifts and particular paths had been discovered, and became the dominant rationalization of the period. The leading conception of freedom now was the right to be oneself and different. Thus the groundwork was laid for the cultural racialism of the "Negro Renaissance" movement which, however, was not to appear definitely till the mid-twenties and the next literary generation. In its first phase this racialism was naive, emotional and almost provincial; later under the influence of the World War principles of self-determination and the rise of other cultural nationalisms, it was to become sophisticated and historically grounded in Africanism and the philosophy of cultural revivals.

Reaction from Racialism

Of course, no such formula held undisputed sway, either in the first or second decade of the new century. Nor were most writers or artists formal converts to it. But historically it is characteristic just the same, and helps us in retrospect to symbolize and understand the composite mind of this generation. Race pride, self respect, race solidarity, the folk-spirit are to anyone who has lived through these decades slogans vibrating vitally with the thought of the time. The art of these decades keynoted them; they were its spiritual dynamic. And that is all the more apparent as this phase of our cultural life begins to pass with the new issues and ideology of the present crisis and its struggle for economic freedom and social reform. For new viewpoints and values, geared in with these social forces, are again changing the whole cast and direction of Negro expression in literature and art. Thus the latest generation thought was veered away from racialism and sharply repudiated historical romanticism, and while still continuing some of the folk interests of cultural racialism, it is definitely realistic, socialistic, and proletarian. Its ideals and objectives, like those of the anti-slavery epoch, are radical and broadly humanitarian and its slogans of economic equality, freedom and justice are not distinctly racial.

The reader may wonder what this has to do with a brief review of Negro artistic achievements. The answer is that except from the point of view of these shifts in Negro thought as cultural tactics veering to the changing drift of social forces, there is no sane and significant account of our art expression, especially in panoramic perspective. Every quickening of the pulse and change in the flow of our art has represented some intensification of social forces, the peak of some social movement. In 1914-17, when the sensitive minds of the group faced the growing dilemmas of democracy and the World War from the racial angle, they could not share its enthusiasms, and a whole school of challenge and ironic protest sprang up keyed to Fenton Johnson's "We are tired of building up somebody-else's civilization," James Weldon Johnson's challenging "To America" and the social protest verse of Claude McKay. Then with the urban migration and its accompaniments came the more positively toned movement of cultural racialism and solidarity, coupled with a fresh interest in the peasant folk life. One wing of this movement was caught up and diverted in the neurotic jazz age with its freakish aesthetics and its irresponsible individualism while another linked on to a realistic rediscovery of the folk; both over the common denominator of racialism. Finally with the depression and the second disillusionment of the elite came the reformist and socialistic reaction of the present day, which we have already described. Personalities and individual achievements may stand out, do stand out on close inspection, but this is the general path and, we think, the major significance.

In the main, each generation, with a shift of tactic almost each decade, has been seeking cultural freedom through art; at one time with a moralistic goal, at another through aestheticism; in one phase in terms of a social program, in another, highly individualistically; its motivation now racialistic, now socialistic; for a while dominated by disillusionment and protest, at another by optimistic forecast and crusading reform. The tempers of each phase are clearly discernible as, with few exceptions, the art follows the social trends. Of course, if aestheticism, realism, regionalism or proletarianism are the general cultural vogue, Negro art reflects it, but always caught up in the texture of a racially determined phase, as might also be expected. There is no possibility of a separate account of the course of the Negro's art, but there is great point to a special secondary line following the fluctuations of racial situation and attitude.

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Issue of

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Road Map of Progress

And now let us turn finally from generalities to specific cases. I shall venture the risky job of an annotated road map of this artistic progress; risky because subject to the double hazard of personal opinion and the greater danger of accidental oversight:

"My Life and Times" by Frederick Douglass (1882); George Williams "History of the Negro in America" (1883); Albery Whitman's long epic poem, "The Rape of Florida" (1884); Payne's "Recollections of Seventy Years" (1888); Edward Blyden's "Africa, Christianity and Islam" (1888); Alexander Crummel's "Africa and Christianity" (1891); Dunbar's "Lyrics of Lowly Life" (1896); the founding of the Negro academy (1897); Chestnut's "Wife of His Youth" and "The Conjure Woman" (1899); Coleridge Taylor's oratorio "Hiawatha" (1898); Booker Washington's "Up From Slavery" (1901); Marion Cook's "In Dahomey" (1902); Burleigh's "Plantation Melodies" (1901); William Stanley Braithwaite's "Lyrics of Life and Love" (1904); Kelly Miller's "Race Adjustment" (1909); W. C. Handy's "Memphis Blues" in 1910 and "St. Louis Blues" in 1912; James Weldon Johnson's "Autobiography of an Ex-Colored Man" (1912); the founding of THE CRISIS (1910); Stanley Braithwait's first "American Anthology" (1913); Fenton Johnson's "Songs of the Soil" (1916); James Weldon Johnson's "Fifty Years and After" (1917); The Hapgood Players (1917); the founding of the "Journal of Negro History" (1916); Georgia Douglass Johnson's "The Heart of a Woman and Other Poems" (1918); the founding of "Opportunity" magazine (1923); Gilpin's debut in the "Emperor Jones" (1920); Roland Hayes's first London concert (1920); The Gilpin Players, Cleveland (1920); The Howard Players, Washington (1921); Brawley's "Social History of the American Negro" (1921); Claude McKay's "Harlem Shadows" (1922); Carter Woodson's "The Negro in Our History" (1923); "The Book of American Negro Poetry" (1922); Jean Toomer's "Cane" (1923); Walter White's "Fire in the Flint" (1924); Jesse Fauset's "There is Confusion" (1924); Roland Hayes's American debut (1924); Harlem Number of "The Survey Graphic" (1925); "The New Negro" (1925); Countee Cullen's "Color" (1925); Langston Hughes' "The Weary Blues" (1925); "The First Book of American Spirituals" (1925); Dett's "Religious Folk Songs of the Negro" (1925); Claude McKay's "Home to Harlem" (1926); Rose McClendon's debut (1926); "God's Trombones" (1927); the Negro cast in "Porgy" (1927); The Harmon shows for the "Works of American Negro Artists" (1928); Rudolph Fisher's "The Walls of Jericho" (1928); Archibald Motley's one-man show (New Gallery) (1928); Aaron Douglas's show of 1930 (Caz Delbos); Paul Robeson's "Othello" (1930); Langston Hughes' "Not Without Laughter" (1930); the debut of Richard Harrison in "The Green Pastures" (1930); Richmond Barthe's show (Caz Delbos) (1931); William Grant Still's "Afro-American Symphony" (1931); Cullen's "One Way to Heaven" (1932); Sterling Brown's "The Southern Road" (1932); Lesesne Well's shows Delphic and Brooklyn Museum, 1933 and 1934; Hall Johnson's "Run Little Children" (1933); Langston Hughes' "The Ways of White Folk" (1934); William Dawson's "Symphony on Folk Themes" (1934); George Wylie Henderson's novel "Ollie Miss" (1935); Marian Anderson's major debut of 1935; Frank Marshall Davis's "Black Man's Verse" (1935); Arna Bontemp's "Black Thunder" (1936); the founding of the Harlem Artists Guild (1936); Dett's oratorio "The Ordering of Moses" (1936); Edward Turpin's novel "These Low Grounds" (1937); Angelo Herndon's "Let Me Live" (1937); Richard Wright's "Uncle Tom's Children" (1938).

These at least and more! A significant list,—but more significant even the ever broadening base of the cultural advance as poetry, historical scholarship, fiction, drama, musical composition, painting, sculpture, criticism come successively under mature control and as the advance integrates more and more with the mainstream trends of American literature and art. For racial expression is after all a forced mode in our cultural life, and artistic creativeness and even national representativeness are really more vital. As long as this dubious bookkeeping lasts, however, we must take stock and claim credit in these separatist terms, but it should always be remembered that every contribution to Negro art is also a contribution to the general stock of American culture and that every Negro achievement is, *ipso facto*, a human achievement.

Greetings

As we celebrate seventy-five years of emancipation from slavery, we rejoice at the progress we have made under freedom. But complete freedom is not yet ours, for through the years we have had to fight for extension of those rights guaranteed by our Constitution and yet so often denied us. The fight has been waged relentlessly for the past thirty years during which time we have won signal victories. For this in largest measure we have to thank the National Association for the Advancement of Colored People, the one organization whose militant program for the last twenty-nine years has increased our benefits under freedom.

We salute the National Association for the Advancement of Colored People. May it grow in strength and power in the years ahead!

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*Mr. Glenn J. Merritt is Duluth Postmaster.

Political History of the American Negro

By Kelly Miller

FOUR hundred years ago the African was captured and transplanted to the Western World to bear "the white man's burden" because he was not supposed to possess the human science of that day and generation, the faculties and capacities with which the European was endowed. According to the prevailing ethics and Christian conscience of that day and generation, the heathen Negro did not possess a mind to be enlightened, nor a soul to be saved in the world to come, and of course, was not to be thought of as a part of the body politic or of the Christian dispensation.

The Negro was introduced in this country in 1607 as an inferior creature; he had no fixed legal status but was treated by the same formula which had been developed by the Spanish Countries during the long years of contact between the African and European. At first he was regarded as a servant, not very different from the white indentured servants who were bound out to servitude for a term of years. The vital difference consisted in the fact that the Negro's offspring inherited the status of the slave mother. This established slavery as a caste based on race and inheritance.

During the one hundred eighty-two years between the introduction of the Negro in 1607 and the adoption of the Constitution in 1789, his adjustment to society has been accomplished by association, familiarity, and usage, which had crystalized into a tolerably uniform code of procedure throughout the Thirteen Orginal Colonies. The differentiated attitudes on the question of slavery between the northern and southern colonies was dictated by geographical, climatic and economic differentials, and was not due to the love of God or the love of man as is sometimes supposed.

The Negro was looked upon as a nonentity in the body politic and fell outside of the purview of its contemplation. Like the Helots of Greece, and the Jews in Hitler's Reich, the Negro was not considered a part of the social and political order which controlled and exploited him. If Chief Justice Taney correctly interpreted the sentiment of that day and time, the Negro had no rights which the white man was bound to respect.

The Declaration of Independence released to the world the doctrine of the inalienability of human rights. Was this intended to include the Negro also? The author of this immortal document believed and trembled.

A Congressman
ARTHUR W. MITCHELL OF ILLINOIS

Founding Fathers Dodged Issue

The framers of the Constitution had misgivings of conscience concerning the trouble which the unrecognized group would cause in the future. They strove with great diligence and shrewdness to suppress the human demands of the Negro and to keep them in the background. But like Banquo's ghost they would not down, and persistently intruded themselves upon the uneasy conscience of the new nation. The framers of the Constitution dared not formally recognize the institution of slavery for this would clearly belie the doctrine of the Declaration of Independence. "Conscience makes cowards of us all." The words "slave" and "Negro" were carefully omitted by cunning circumlocution and devious phraseology. For purposes of apportionment and taxation the slave under the guise of "other persons" was given three-fifths of the representative potentiality of a free person, which represented the ultimate unit of the new nation. This passive recognition in the body politic was accorded, not in appreciation of the Negro's capacities as a human personality, but because of his utility as a tool and his value as an economic asset.

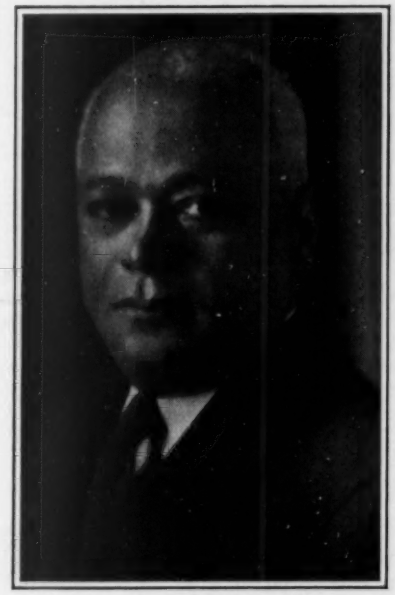
This fractional political potentiality accorded the Negro was manipulated to increase the power of those states which profiteered upon his inferior political status.

The first ten Amendments were intended to secure the individual rights and liberties of the people. These rights, be it noted, were not conferred by the Bill of Rights, but merely asserted and re-affirmed. They were put in the categorical negative "Thou Shalt Not" so that even the government itself could not invade them. They were the result of long centuries of struggle of the Anglo-Saxon folk for individual liberty and personal freedom, and were taken for granted and accepted as a recognized coefficient of Anglo-Saxon citizenship. The slave in the very nature of the case was not contemplated as falling within the purview of the Bill of Rights. Freedom of speech, freedom of assembly, freedom of petition, freedom from search and the right to bear arms, could hardly be predicated of a slave devoid of political personality. No one ever thought of the slave or free Negro, for that matter, while asserting the inviolability of the Bill of Rights.

At the time of the foundation of the government there were nearly sixty thousand free persons of color contributing one-twelfth of the Negro population. This proportion of slave and free Negroes was practically the same in 1860 as in 1790. Free persons of color had gained their freedom in several ways; first, by birth as offspring of free colored mothers; second, the descendants of indentured white servants by Negro fathers; third, manumition on account of meritorious public service; and fourth, by the good will, generosity and human sympathies of the owner.

The Constitution recognizes four classes of persons—(a) free persons, (b) indentured servants, (c) Indians not taxed, (d) "other persons" meaning slaves. Free persons of color so far as the Constitution was concerned had all the rights and privileges of free white persons including those contained in the Bill of Rights. The Constitution does not confer in expressed terms the right to vote upon any class of persons.

The only qualification of electors is set forth in Article I, section 2—"The House of Representatives shall be composed of members chosen every second year by the people of the several states, and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature. The specific qualifications of voters is left in the hands of the several states. Discrimination on account of race and color fell clearly within their constitutional rights. Thus the free persons of color possessed only such claims to political and civil rights as the several states might grant them. Usually in the South free Negroes were debarred from the right to vote; however, in Virginia free Negroes seem to have had the privilege of voting until 1723, when an act of the legislature deprived them of that privilege. At the time of the making of the Constitution free Negroes could become voters in every one of the thirteen states except South Carolina and Georgia. Delaware, by an act of 1729, was the first one of the other states to discriminate against Negroes in the suffrage. The other middle states gradually followed her example, and even Connecticut in 1814 did likewise. Disqualification had advanced so far at the time of the Civil War that things had come to the point where Negroes could vote only in five New England States, and (under special restrictions) in New York.



A Judge
CHARLES E. TONEY OF NEW YORK

A State Legislator
HOMER BROWN OF PENNSYLVANIA

Amendments Gave Rights

The Negro race as a whole, including former slaves and free persons of color, derives its present status, both as citizens and electors, from the Fourteenth and Fifteenth Amendments rather than from the original Constitution.

The Thirteenth Amendment abolished slavery from the United States, but did not fix the political or civil status of the newly emancipated slave. It added to the individual Negro two-fifths of his representative capacity denied in the original Constitution and made him eligible for citizenship consideration. This amendment theoretically made the Negro a free person, an integral instead of a fractional unit; but as there was a world of difference between a free white person and a free person of color, the freed black man was inevitably relegated to the inferior category, and left to the tender mercies of the individual states.

The Fourteenth Amendment declares: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the law." This Amendment takes the political and civil status of the Negro from the jurisdiction of the states, which hitherto had full sway over free persons of color, and places it under direct control of the federal government, and makes the eleventh-hour newcomer heir and joint heir of American citizenship and civilization on terms of equality with those who had borne the heat and burden of the day.

The curtailment section of the Fourteenth Amendment like the Fifteenth Amendment and the Civil Rights Laws were but corollaries of the main proposition.

The deep damnation of the taking off of Abraham Lincoln, was the greatest tragedy in American history. We can only surmise as to what would have been the adjustment of the recently emancipated race to the body politic under his guiding hand, had his life been spared. But we do know that sane judgment and enlightened statesmanship would have taken the place of hate and hysteria which characterized the "tragic era."

Status Contested

The political and civil equality of all citizens without regard to race, color or previous condtion of servitude has been more or less violently contested by the former slave states from the adoption of the Fourteenth Amendment down to the present day.

At first the Ku Klux Klan sought to nullify the Negro's newly conferred rights by violence, bloodshed and murder. When this nefarious organization was wiped out by the stern hand of the North, the South resorted to the more subtle and recondite methods of intimidation and fraud. By the Compromise of 1876, the Republican party which had been in control of the government since 1860, capitulated with the South to nullify the intendment of the Fifteenth Amendment. The Fifteenth Amendment like the Fourteenth provides that the Congress shall have power to enforce its provision by appropriate legislation. Though vested with the power Congress does not evince the disposition to exercise it.

There have been nine Presidents of the United States since Benjamin Harrison, all of whom have taken the solemn oath: "I will to the best of my ability preserve, protect, and defend the Constitution of the United States," and yet no one of them has even attempted to "preserve, protect or defend" the Fourteenth and Fifteenth Amendments against flagrant and ruthless violation. Their only plea in justification must be looked for in the saving phrase, "to the best of my ability."

After the overthrow of the carpet-bag governments in 1876, a new political movement was launched in the South to unite the poorer whites and the Negroes against the manorial class who had ruled the South before and since the Civil War. By this method Gen-

(*Continued on next page*)

eral William Mahone launched the Readjuster movement in Virginia on the wave of the Populist Movement. Senators Prichard and Marion Butler gained control of North Carolina. Tom Watson claims to have been cheated out of victory in Georgia. Alabama and Mississippi ventured upon the same experiment.

Then up sprang Benjamin R. Tillman, of South Carolina, who sought domination by breathing out hatred and slaughter against the Negro. Tillman snatched the reins of power from both the Negro and aristocratic whites and put the former overseers, instead of the masters, in charge of the government. His success in South Carolina was imitated by other southern states and the Negro has thus been deprived of all power and reduced to a political nullity.

About 1890, the southern states with the heaviest Negro population began to adopt revised Constitutions which, though seemingly fair on their faces, were fraught with fraud and deception underneath.

The Negro's right to vote is undisputed in thirty-six states of the Union, where there is no local opposition. But is effectually denied in twelve states counter to the plain letter and spirit of the Constitution.

Politically Inept

In those states where the right to franchise is restricted by statutes, the eligible Negro too often fails to qualify and vote under existing limitations, largely by reason of his own political ineptitude. Although the supreme court by unanimous decision has outlawed the grandfather clauses in these revised Constitutions, the decision has in no wise affected the exclusion of the Negro from the poll. Few if any Negroes in Mississippi or South Carolina exerised the franchise by virtue of this decision.

The supreme court has recently upheld the right to nominate state and federal officers through white primaries which forbids the Negro to participate. In the southern states the choice of the primary is tantamount to election at the polls. This decision of the supreme court is the deadliest blow yet aimed at the Fifteenth Amendment.

The lamentable collapse of the federal elections bill under President Harrison marks the last attempt of the Republican party to enforce the Civil War amendments to the Constitution.

The Negro voter, naturally enough, followed the fortunes of the Republican party, which was the chief instrument in appending to the Constitution the Thirteenth, Fourteenth, and Fifteenth Amendments. His gratitude was like that of Friday for the gun of Robinson Crusoe, which had once rescued him in an emergency of great peril.

Frederick Douglass's famous aphorism "the Republican Party is the ship; all else is the sea," remained the basic creed of the Negro voter until comparatively recent years. The shift of the Negro population from the South to the North and the spirit of segregation which pens him up into residential districts and areas gives the race control over certain political units in several large cities. In this way the race has been able to send Negroes to Congress, to state legislatures and to city councils, and also to gain recognition through appointive positions in city, state and national governments.

George H. White of North Carolina was the last member of his race to be elected to Congress from the South, in 1902. In his swan song on the floor of Congress, he predicated that the Negro would return to political power with renewed strength and vigor. It could not possibly have entered the remotest recesses of his political consciousness, that the race would regain its political foothold in the North rather than in the South. But strange to relate the prophecy of this swan song has been fulfilled in the election of two Negro congressmen from Illinois.

Incidentally the shift of the effective Negro vote from the South to the North is coincidental with the shift of allegiance from the Republican to the Democratic fold. Congressman Arthur W. Mitchell, a Negro Democrat, is a symbol of this transfer of allegiance. He has twice won over ex-Congressman Oscar DePriest from a district in the heart of Chicago. In the last primary Mr. Mitchell received more votes than Mr. DePriest and his other two Republican competitors combined, which indicates that he will probably hold sway for at least another term. In the next decade or so when New York, Philadelphia, Baltimore, Detroit, Cleveland, and St. Louis, shall have imitated Chicago in the choice of a Negro Congressman, the mantle is more than apt to fall upon the shoulders of Negro Democrats. The federal elections bill pushed through the House of Representatives under the leadership of Henry Cabot Lodge, was defeated in the Senate by the coalition of southern and western senators. The South agreed to support free silver for the westerners against human rights. Prof. John M. Langston who was member of the fifty-first Congress, characterized the procedure by saying that the Republican party had bartered away the Negro's political rights for thirty pieces of

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silver. Let it be noted that the same coalition between southern and trans-Mississipi senators brought about the defeat of the Wagner-Van Nuys anti-lynching bill. It is not without political significance that this sinister combination takes place between senators of the South where the Negro is not permitted to vote and from the far West where his vote is inconsequential by virtue of his sparsity of numbers.

Organizations Formed

Viewing the situation with alarm, the Negro began to form independent militant agitative organizations with the aid and encouragement of such dynamic white men as John E. Millholland, Oswald Garrison Villard, Clarence Darrow, Charles Edward Russell, Moorfield Storey and Joel E. Spingarn. The Afro-American Council, the Equal Rights League, the Niagara Movement, and the National Association for the Advancement of Colored People, have battled valiantly for the political and civil rights of the race during the past forty years. The objective of all these organizations was to advance the welfare of the race through political action.

The National Association for the Advancement of Colored People is still determined to stay in the field until the war is ended. The long drawn out battle for human rights has not been without its tragedies. William Monroe Trotter, like the Spartan warrior of old, fell face foremost with his armor on, battling for every right with all his might. Oscar DePriest, the valiant Chicago congressman who had his brilliant political career cut short by Negro voters in a Negro district, is the symbolic victim of the same political shift of which Arthur W. Mitchell is the symbolic beneficiary.

The fight is still on, the race is still struggling upward from the foot to the top of the ladder of human rights. It is the far cry from the time when the Negro had no rights which a white man was bound to respect to the looked-for day when he shall enjoy every right and privilege of an American citizen, which no man will dare dispute or deny.

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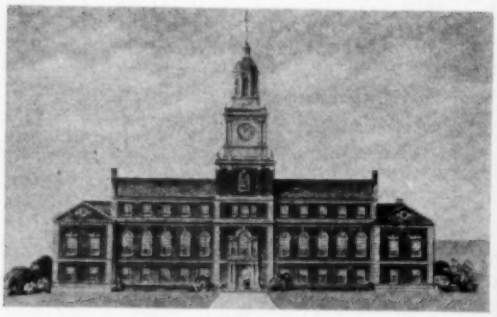

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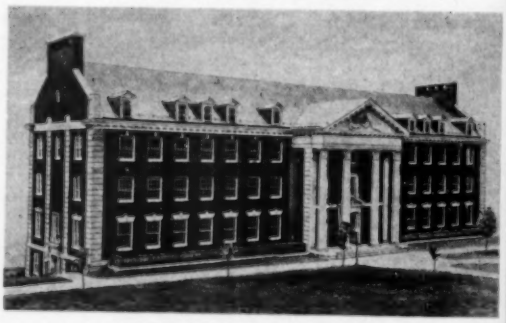

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Fraternal Societies Aid Race Progress

By James A. Jackson

NEXT to the church, there is little doubt that the greatest single instrument utilized by the Negro in his march toward self-improvement has been the benevolent and fraternal society, or, as the institution has been better known, "The Lodge."

For many years the lodge represented the only available channel of approach to Negro interest outside of the church; and like the church, the lodge has been slowly losing some of the esteem of the group during the past two decades. Several reasons of quite different character have been responsible for this development.

Perhaps the most potent of the lodge deterrents has been the fact that the sophisticated modern has treated the fraternal organization of his forebears pretty much as he, and she, have been disdaining the church which meant so much to those same parents. Both have been flippantly referred to as "ancient history" and as "fogyism." This attitude on the part of the infant terrible was not harmfully meant, although harmful effects have followed this cynical pose.

Some youths who might have become interested enough to have joined a lodge have shied away. Thus lodges have lost the ever-necessary balance between age-groups which is so essential to the successful maintenance of the lodge organization. Without young members, the insurance processes by which the fraternal society is kept in motion cannot function.

One of the elementary objectives of the benevolent society was to "bury the dead and care for the sick." This meant conducting an insurance business of sorts. The legal requirements of the several states have made this a difficult task. It is one that may, today, be conducted more economically by our insurance companies who do this work with a degree of efficiency which could not even be contemplated by a voluntary organization of people the majority of whom were without business training.

When there was not another layman's agency for cooperative service, the lodge met these the paramount problems of the period. Out of the lodges and "coffin clubs," as smaller local bodies were once known, have come the forty-odd insurance companies of the race with their millions of assets, employment for more than ten thousand of our educated boys and girls, and their pools of financial resources which have saved many Negro homes and farms to distraught owners who could find no other source of assistance.

The few banking institutions of which the race boasts are directly, or indirectly, via insurance company sponsorship, the latter the descendants of the lodge and aid society. There should be more of these, but they are hard to promote when the mechanism through which existing ones were launched is being disdained, although no substitute machinery has yet been perfected for the creation and sustaining of mass interest.

Training in Business

Much of the training in business practices among Negroes has been developed through the trial and error method as the record-keeping, bookkeeping and correspondence incident to handling the affairs of the lodges were conducted. It is only in very recent years that our youth has had commercial schools and colleges of business administration available to them. Until quite recently, the lodges and their children, the insurance companies, have been about the only sources of experience and service open to trained bookkeepers of the race.

Denied the right to vote, to participate in primaries or local caucuses, and without the privilege of participation in other community organizations, where else would the Negro have become trained to meet the demands for political and civic intelligence of a practical sort, as the race pushed forward into national affairs? The Negro political leaders of the "Early Eighties" and the "Gay Nineties" were virtually all products of lodge room education.

Needless to say, the much-mentioned depression has been a serious matter to the lodges. As men remained unemployed for long periods it was only logical that memberships should lapse. Without regular dues payments, treasuries became depleted. There were many lodge properties lost during past decades, some beyond recovery; but I am happy to state that the past two years has seen the revival of a large number of fraternal organizations and the restoration of their properties.

Of course, the "Brother" has long been accustomed to the white columnist and cartoonist poking fun at the Negro lodge. As a matter of fact, the larger Negro fraternities are almost duplicates of the older white bodies having similar names. The only difference is the shading of the complexions of the members.

Revealed in Law Suits

This fact has quite often been made public knowledge through law suits designed to stop some Negro organization from functioning with such similarity of style as did the white body entering the suit. Usually it was disclosed that there was sufficient variation, or alteration to meet legal requirements, and such suits have been lost by the complainants. Some of these cases have attracted nationwide attention. Since 1900 there have been three of great importance to the race.

The case of the Knights of Pythias, won in the United States supreme court

(*Continued on next page*)

J. Finley Wilson (white suit) grand exalted ruler of Elks

by the then legal counsellor, and now present head of the Pythians, S. A. T. Watkins of Chicago, was a hard-fought battle.

The I.B.P.O. Elks of the World encountered legal obstructions in a number of states, and were obliged to conduct battles across the whole country and back. This job was done so well that it is not at all uncommon to find important officials of the white lodges and states associations delivering addresses of welcome when the Elks foregather.

The most recent and most notable case involving a Negro secret society was that of the Ancient Egyptian Arabic Order of Nobles of the Mystic Shrine, usually called just Shriners. It was decided in favor of the Negroes by the U. S. supreme court just a few years ago, after litigation in Georgia and Texas which lasted for years. This suit and the opinion on it established a precedent for the preservation of the rights of Negro fraternities. As a civil liberties document, this decision is of tremendous importance to the whole race.

The late Caesar R. Blake, Jr., of Charlotte, N. C., bore the brunt of this long fight. John H. Murphy, Jr., of Baltimore, Md., is present Imperial Potentate of the Shriners. He is of the family that owns and publishes the *Afro-American*. He succeeded a father in both his fraternal and business capacity.

It has really been hard to comprehend the white man's sense of humor which prompts hearty laughter at a Negro group duplicating his own actions in connection with lodge organizations. The Negro body has so often been jokingly referred to, yet just so soon as the smile can be wiped off, the joke is presented in court as damaging competition, infringing upon the white man's prerogatives.

The white man appears attired in the same ornate regalia as the Negro affects. He seeks degrees and past office honors with the same avidity. He enjoys being addressed by the same high-sounding titles. He flaunts the same jewelry styles. Yet white publicists have persistently found something at which to laugh when Negroes have done these same things.

Masons Date from 1784

Masonry, the oldest so-called secret society, is credited with having existed since the days of King Solomon. As an organized body in its present form it is centuries old. The American Negro body dates from Prince Hall and his associates who became Masons in Boston in 1784. From the Massachusetts charter granted to these men by the mother Grand Lodge in England, there have sprung 42 Grand Lodges of Negro Masons, with a membership totalling approximately 250,000 men.

Since Prince Hall, a long line of illustrious men has served the several grand lodges as grandmasters, men who have, personally, been a credit to their respective periods. Today the list of sitting grandmasters and the living past grandmasters includes the names of many men who, without mention of their Masonic distinction, rank high among acknowledged leaders of the race.

Out of Blue House Masonry has grown a number of concordant orders, all predicated upon basic Masonic status. There is the body of Royal Arch Masons which numbers about 15,000 members; the Knights Templar, a military type organization of nearly 30,000 Christian soldiers whose plumed chapeaux and military march tune "Onward Christian Soldiers" are both widely known, much better known than is the militant work they have done in the interest of the Protestant churches of the land. Albert Lee, a member of the administration office staff of the University of Illinois, is the president of the International conference of this body. Each jurisdiction, usually a state, has its own Grand Commander.

Scottish Rite Masonry, the units of which are called consistories, has about 9,000 members divided about equally between the northern and southern jurisdictions. These are separated by an imaginary line drawn from the Southern Pennsylvania border to California. The latter state is included in the southern body, while Delaware is of the northern affiliation.

Dr. Sumner R. Furniss of Indianapolis, Ind., is the Most Puissant Sovereign Grand Commander of the northern group; and the cathedral, or Holy See, is located on Catherine street in Philadelphia. Dr. Conwell Banton, of Wilmington, Del., is the Secretary-General.

Willard W. Allen, president of the Southern Life Insurance Company of Baltimore, Md., is the Sovereign Grand Commander of the southern jurisdiction. He is also engaged in the real estate business. His active interest in city and state affairs has been such as to have it said that he has held more honorary civic positions of distinction than any other Negro resident of the city.

William T. Beason, a retired government clerk, is the Secretary-General of the southern jurisdiction, the Holy See of which is in Washington, D. C. The degree of cooperative harmony between the two jurisdictional bodies is best described by stating that each Sovereign Commander, with his staff, has had honorary membership conferred upon him in the other.

Another supplemental order associated with Masonry is the A.E.A. Order Mystic Shrine, now having about 2,500 members, although the body once numbered nearly 14,000 Nobles. With nearly ten years of depression, and the necessity for a Shriner to maintain membership in three prior Masonic bodies to retain his eligibility in the Shrine, it requires no mathematics to account for the defections.

There is also an appendant Order of the Eastern Star whose members are the mothers, wives, sisters and daughters of Master Masons.

The Odd Fellows

Another organization introduced among Negroes long before the emancipation was thought of, is the Grand United Order of Odd Fellows. Negro Odd Fellows began to function in the United States in 1848. They, too, emanated as did the Masons, from a parent body in England. It has been of national character and size for many, many years. The Hon. Edward Morris, one of the outstanding lawyers of the race, and, incidentally, one of the wealthiest Negroes in the country, has been the Grandmaster for a score of years, or more.

The United Brothers of Friendship and Sisters of the Mysterious Ten have been in existence since 1854.

Ten years later, in 1864, the Knights of Pythias, now headed by another distinguished Chicago attorney, Hon. S. A. T. Watkins, came into being among Negroes, and since that day it has grown until one may find a unit of the K. P.'s in almost any community in the country that has a Negro population of any size.

The Fishermen of Galilee were started in 1865; and a scant two years later, the debut of the Independent Order of St. Luke. Perhaps the latter's most dynamic character was the late Maggie Walker who died a few years ago in Richmond, Va., leaving behind a sound fraternal society, a substantial banking institution, a good printing plant and a mortgage-free general office building belonging to the order.

Since that time over a hundred fraternal and benevolent organizations have been launched and about 50 of them have acquired more than local and state significance. The Order of Tents, a woman's body, is a striking example of vigorous and active organization work.

The lodges are far from being dead elements in the life of our people. They are having difficulties, but just as they wrestled with the troubles of other days, they are adjusting themselves to meet the problems of today, with no thought of abandoning their ritualistic forms.

(*Continued on next page*)

Elks Are Modernized

Perhaps the outstanding example of modernizing and streamlining a fraternal body is to be found in the present structure of the Improved Benevolent Order of Elks of the World. The Elks is an all-embracing organization. It is in no sense a "silk stocking" group. Its membership limitations are few, with the result that it is the largest gathering of Negroes responding to one gavel, or gathering under one auspices in this whole country. It is our largest cross section of American Negro life.

Few other organizations have the national set-up with which the Elks body is conducted. Such as do have it are numerically smaller. Masonry with as many adherents is divided into many groups by the forms handed down as the landmarks of the craft. The church, too, is divided into many groups.

The Elks to the number of more than 250,000 obey one Grand Exalted Ruler, J. Finley Wilson.

The Elks maintain all of the features normal to such societies: sick and death benefits, social attractions, a women's contingent, a juvenile outfit, etc. More indicative of its progressive tendencies is the educational department, instituted by Judge William C. Hueston in 1929. Since that date he has been the one and only Educational Commissioner. During those years, 158 college graduates have gone out into life who would never have seen inside a college had it not been for the Elks. There are more than sixty students at present in 26 colleges, all selected without regard to any fraternal affiliation of parents or other relatives with the Order of Elks.

Judge Hueston is himself the father of two sons and a daughter, two of whom have completed college courses. He is a former Gary, Ind., magistrate; a former assistant solicitor of the U. S. postoffice department; but he is more proud of being "The Old Schoolmaster of Elkdom" than of anything else, for it represents the realization of a dream engendered by his own boyhood difficulties.

The educational commission is the senior such addition to the usual lodge official organization. Its success prompted the creation of several others. After a bit of experimentation, a program was formulated for each one of them.

One of these is the Civil Liberties Commission, now headed by Hobson C. Reynolds, militant former Pennsylvania state legislator who in private life is an efficient undertaker. He is flanked in his work by a fine group of lawyers, detectives, accountants, and legislators of other states than his own, together

(*Continued on page* 244)

HONOR ROLL

Friends of Negro Freedom

Those persons whose names are listed below are co-sponsors of this souvenir number of THE CRISIS commemorating the Proclamation of Emancipation and the great progress which colored Americans have made since 1863. They have faith in the ability of colored people to surmount obstacles in the future as they have in the past, and are confident that the future of race relations in America is hopeful.

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1773 • THE NEGRO CHURCH • 1938

Before Peter Salem brought victory at Bunker Hill or Phyllis Wheatley invoked the Muse; before "the shot that was heard around the world" startled Lexington; before the Declaration of Independence was written or Cornwallis surrendered his sword at Yorktown; before that, there was the Negro Church.

From that first modest house of worship at Silver Bluff, across the Savannah River from Augusta, Georgia, the Negro Church has grown steadily in power and influence through the faith and sacrifice of millions of Christian men and women throughout America and Africa and the islands of the sea. From that one church in 1773 have grown 42,585 churches. From that handful of worshippers have grown 5,203,487 church members. From that first little Sunday School class, 165 years ago, have come 2,144,553 Sunday School pupils and 298,283 officers and teachers. From those first illiterate slave preachers have come thousands of educated clergymen rendering distinguished service to America and to their people.

No force in Negro life has played so great a part in our spiritual, educational, economic, social and cultural growth. At its touch schools and colleges and missions have risen to enlighten the handicapped and aid the unfortunate. On three continents its steeples point to the One Source of All and beckon the faithful to His worship.

Paralleling the rise of this nation and sharing its vicissitudes and triumphs, the Negro church has been a beacon amid the fog of despair, a shrine to which the disheartened might turn for comfort, a fountain of joy and inspiration to restore the wounded in spirit and release the shackled soul.

Wherever you find Negroes, there you find the Negro church: a shield against sin, a broad gateway to righteousness; a barrier against despair in a thrice-troubled world, a symbol of the Better Life for which all men strive and dream.

Contributed by:

Bishop D. H. Sims, African Methodist Episcopal Church, Philadelphia, Pa.
Bishop Noah W. Williams, African Methodist Episcopal Church, St. Louis, Mo.
Bishop W. J. Walls, African Methodist Episcopal Zion Church, Chicago, Ill.
Bishop S. L. Greene, African Methodist Episcopal Church, Little Rock, Ark.
Rev. Mary G. Evans, Cosmopolitan Independent Community Church, Chicago, Ill.
Rev. Miles Mark Fisher, White Rock Baptist Church, Durham, N. C.

THE National Board of the Young Women's Christian Associations congratulates THE CRISIS in its celebration of the Diamond Jubilee of Negro Freedom.

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(DIAMOND JUBILEE NUMBER)

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and fraternal greetings to a national journal whose contribution to the cause of justice and equality constitutes a source of strength and encouragement to the

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1848—The Christian Recorder—1938
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Official Organ of the A.M.E. Church
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THE CRISIS
Congratulations upon 27 years of service, dedicated to securing for the Negro, full citizenship rights, educational advancement and economic freedom.
Signed,
Phyllis Wheatley Branch, Y.W.C.A.
Denver, Colorado

Churches

(*Continued from page* 220)

the *Appeal's* scathing denunciation of the slave system. Garrison's *Liberator* of 1831 crystallized with brilliancy anti-slavery sentiment of the North. Frederick Douglass, sometime preacher, became Exhibit A of the movement. The slave insurrection of Nat Turner at Southampton, Virginia, in 1831, when some sixty white people were killed, materially affected the whole Negro race. Thereafter, Negro preachers were silenced most everywhere in the South. John Chavis, Presbyterian preacher of North Carolina, gave himself to teaching a school for white boys and girls at Raleigh. The privileges of the Negroes were generally curtailed by law.

Conditions for the Negroes were so bad that the white denominations felt called upon to soften the situation somewhat. The Baptists had continued their mission work in Liberia since 1822. They were joined by the Methodists (1833), the Presbyterians (1834), the Episcopalians (1836) and the Catholics (1842) who lavishly spent men and money in order to plant their denominations there. Large plantations in the United States often had churches built for the slaves whom white preachers were paid to serve. William Capers was raised to the bishopric of the Methodist Church, South, because of his outstanding work in behalf of slaves in South Carolina. Christian Negroes made their southern white pastors good preachers with enthusiasm and power. Dr. Robert Ryland, pastor of the First African Baptist Church of Richmond, Virginia, and President of the University of Richmond, realized his high responsibility to the Negroes.

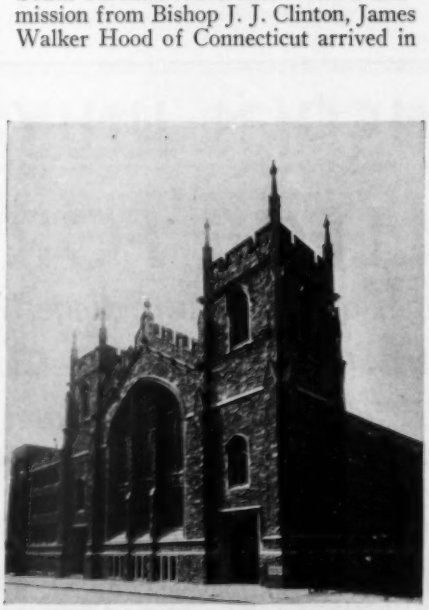
Church Aids Escapes

As happy as race relations are said to have been during this period, one steady stream of fugitive Negroes went from the South. The federal law to return them was strengthened in 1850. Outstanding preachers like James W. C. Pennington and Henry Highland Garnett were in the North. Leonard A. Grimes and other Friends of Humanity helped scores of Negroes escape to the North by the secret means of the Underground Railroad.

The widespread control of Negro churches by white people obscured the local history of several churches. For example, Andrew Cox Marshall would not relinquish the pulpit of the First African Baptist church of Savannah, Georgia. As a result, the Third African church was raised up, and *Minutes of the Sunbury* (Georgia) *Association* say that it was recognized as a branch of the white church in 1833. The name of the Third African church was changed to the First Bryan Baptist church with a claim of priority over the First African Baptist church. The Portsmouth Association, within whose bounds occurred the Nat Turner raid, in 1839 required pastors of the Gilfield and Harrison Street churches of Petersburg, Virginia, to be members of the nearest white church. The Gilfield church, composed mostly of free Negroes, did not acquiesce; the Harrison Street church did. The Harrison Street church was encouraged in every extravagant claim over the Gilfield church. There can be no doubt that the Bute Street church continues the First Baptist church of Norfolk.

The Baptists and the Methodists divided over the slavery issue in 1845; it caused a division among the Presbyterians and the Protestant Episcopalians as the War drew on. The Episcopalians did not long continue divided. Probably the largest influx to the Christian churches during this history occurred during the Civil War when Negroes were free to join. During slavery the preachers had come from the skilled artisan class. During the war there was a rush for holy orders from all classes of society.

The American Baptist Missionary Convention (1840) received permission from the great Lincoln "to go within our military lines and minister to their brethren there" on August 21, 1863. In December Bishop D. A. Payne of the African Methodist Episcopal Church was in Tennessee. Other ministers of that connection went to South Carolina; Payne went there in 1865 to organize the South Carolina conference. With a commission from Bishop J. J. Clinton, James Walker Hood of Connecticut arrived in New Berne, North Carolina, in January, 1864, to begin the African Methodist Episcopal Zion church in the South, Secretary of War Staunton gave Bishop Clinton and hundreds of other denominational leaders permission to follow the army and administer to the ex-slaves. Negro Methodist churches throughout North Carolina joined the African Methodist Episcopal Zion connection, including the one at New Berne and the other at Fayetteville, founded by Henry Evans whom Bishop Asbury visited in 1806. North Carolina is Zion Methodism's strongest state.



Abyssinian Baptist Church, New York
13,000 Members

Competition for Members

Negro Christians competed fiercely at the South with a multiplicity of Northern denominations and with Southern Christians for the allegiance of the Negroes. They won and built a somewhat solid race out of scattered and disintegrated Negro people. As if by magic, they withdrew from the expensive field of education in favor of the northern denominations and the Freedman's Bureau which would establish schools where northern arms were supreme—at Washington, Atlanta, Richmond, Nashville, Raleigh and elsewhere.

There developed two distinct types of national, rather than sectional Negro churches, *i.e., the white-controlled churches for Negroes* which in 1926 included fully 600,000 members and *the independent churches of Negroes* with over four and one-half million communicants of which the Baptists claimed over one-half and the Methodist 1,500,000.

The Reverend Hiram R. Revels of Mississippi succeeded Jefferson Davis in the United States Senate. In 1870 Southern Methodists assisted their Negro constituency in beginning the Colored Methodist Episcopal Church. When the Reconstruction was over, the preacher-politicians once again gave full time to their ministry. Reconstruction politics with all of their corruption have, therefore, become heritages of the local churches and the denominations. The entire Negro race seemed to have fallen on ill days during this time. The will of John Price Crozer, who endowed Crozer Seminary in Pennsylvania, made it possible to appoint prophetic souls like Edward McKnight Brawley and Augustus Shepard and Jesse Freeman Boulden to go among the southern Negroes, comfort and inspire them, organize Baptist Sunday schools, recruit them for Christianity, and to be apostles of light and hope for that dark day. The curtailment of rights caused the Negroes to look away to the far West and even to

(*Continued on page* 245)

Education

(*Continued from page 205*)

Charles S. Johnson, some 26,000 Negro had been graduated from college by 1935. Du Bois reported in his *college Bred Negro* that only 2500 has been graduated by 1900. In 1900, approximately 100 Negroes graduated from college that year; one graduate to every 88,339 of the total Negro population. In 1937, there were some 4500 Negro graduates, or one to every 2,642 of the total Negro population. Thus, in proportion to the total Negro population, the Negro graduates of 1937 in comparison with 1900 represent an increase of over 3200%.

Conclusions

Starting almost from "scratch" in 1863, Negro education (as far as acquiring the "machinery" of education is concerned) has made 50 years of progress in 75 years, if measured in terms of the educational progress of the country as a whole; and 60 years of progress, if measured by the growth of educational facilities for the southern white population in the same communities. Whether, or how much, this increase in educational machinery and its product constitutes *real* educational progress, or the extent to which it might be assumed to do so, are, of course, moot questions. The writer is painfully aware of the fact that Negroes may have advanced considerably in obtaining school buildings, longer school terms, better paid teachers, larger endowents and more financial support in general, and still have made very little progress in disseminating *real* education. It is just as true that we have had increase in the number who can real and write, in the number of graduates of all kinds, and still find that all we have done is to facilitate exploitation.

But granted that the increase in educational machinery does mean an increase in *real* education in proportion to the relative efficiency of the machinery, it is still an open question as to just how much real educational progress has been made. When we consider the fact that less than two-thirds of the Negro college enrollment is found in colleges accredited even by regional agencies, and only two or three of these have the educational resources to carry on first-class college work, that less than one-fourth of all the Negro high school students are enrolled in accredited high schools; that, despite the increase in the formal training of Negro teachers on all levels, they are still the most socially obtuse and reactionary of any other Negro group; that since Negro education is the step-child of charity and the distorted offspring of a social order that attempts to restrict Negroes to an inferior caste, its objectives are not always consonant with its real needs;—when one considers all of these things, attempts to evaluate the extent of educational progress become exceedingly precarious even if one accepts our basic premise.

Finally, whatever one may think about the facts presented, looking at them from either of the above points of view, it is valid to conclude that Negro education has made considerable *real* progress in the last 75 years. However, it has not been as "miraculous" or even as "marvelous" as the orators and rhetoricians would have us believe; but it has been distinctly encouraging. It is the writer's hope that during the next 75 years that we continue to improve our educational machinery; but even more important, that we give especial attention to the *quality* of the product turned out.

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Mention THE CRISIS to Our Advertisers

Business

(*Continued from page* 201)

The Harlem Picture

The Negro in business simply lacks the resources to compete with such advertising and selling methods and unless the Negro retailer decides to organize for collective effort, he must perilously remain the neighborhood and "race pride" retailer.

In Harlem about 1,200 retail grocery stores serve the 250,000 Negroes of that section. More than half of those retail stores are units of seven or eight chains and of the others, not over 50 are owned and operated by Negroes.

What is true of Harlem is relatively true of every city where there is a considerable Negro population.

Charles E. Hall, noted statistician of the U. S. Census Bureau tells of a survey made in a southern city from which we quote:

> In that survey we found that 79 per cent of the professional Negroes do not buy from Negro stores . . . and 43 per cent of that class which fails to support Negro business say that the Negro stores are not clean enough for them.

Change the word "professional" to "educated" and you have one answer to the problem of the Negro business man.

Little wonder then that merchandising is so uninviting to the Negro college trained young men and women. In a recent issue of the *Pittsburgh Courier*, George S. Schuyler said:

> Since 1912, 86.4 per cent of our Negro college graduates have entered teaching, medicine, preaching and law and 73 per cent have become teachers or preachers.

And then Mr. Schuyler adds:

> Our people of unusual training seemed to have rushed into the sheltered and "safe" professions and virtually ignored those fields which dominate and control our civilization. This has left most of the business pioneering to be done by persons ill-equipped to do so. . . .

By the same token some of the best farm lands owned by Negroes are gradually being lost. The son of the Negro farmer who goes to college will not go back to the farm. Finding a college trained dirt farmer is as difficult as searching for that proverbial needle in the haystack.

In 1905, Oswald Garrison Villard, in addressing the National Negro Business League Convention in New York said:

> Why should not the colored people become the innkeepers of America? Is the idea wholly fanciful? . . . We could guarantee one thing: it would take a stronger race prejudice than exists today to keep men and women out of appetizing and attractive restaurants merely because the boniface who looked after his white customers was of a dark skin.

Not only have we failed to meet this challenge but outside of a few establishments in a half dozen of the larger cities we have failed in maintaining first class eating places for our own people.

Progress in Insurance

In certain segregated pursuits, education has been a factor in bringing success to the enterprises. Negro insurance which had its beginning in the "lodge" of post Civil War days owes its present power and prestige to many brilliant and highly educated men and women who have brought character and stability to its administration.

The National Negro Insurance Association reports for its 30 member companies in 1936, $320,749,007.00 insurance in force and premium income of $18,475,389.00. These companies employ 8,964 Negroes, several of whom are qualified actuaries. Other companies, however, carry a much larger percentage of Negro insurance business.

An energetic secretary of the Negro Funeral Directors Association has helped to raise standards of efficiency in this profession and continued expansion has encouraged the establishment of a score or more of Negro casket factories.

About 30 years ago, the late Madame C. J. Walker startled the country by giving $5,000 to the Y.M.C.A. in Indianapolis. In her success she greatly stimulated the interest of Negro women in their personal appearance and set an example in business which in 1938 represents an annual outlay of over $30,000,000 and employment for about 15,-

Greetings from
THE UNION
"The Paper That Made Cincinnati Famous"
W. P. DABNEY, *Owner and Editor*
238 E. Fourth St. Cincinnati, O.

I. Maximilian Martin
Accountant and Auditor
6 North 42nd Street
Philadelphia

SOUTH CENTER IS PROUD OF ITS CONTRIBUTION TOWARD NEGRO PROGRESS!

Speaking for SOUTH CENTER DEPARTMENT STORE I take pride in the good work South Center has done toward the betterment of our race.

RICHARD L. (Dick) JONES
General Superintendent

AN ACHIEVEMENT IN THE NEGRO'S ECONOMIC STANDING

SOUTH CENTER
DEPARTMENT STORE
47th STREET at SOUTH PARKWAY
CHICAGO ILLINOIS

OUT-OF-TOWN VISITORS ARE INVITED TO MAKE SOUTH CENTER THEIR HEADQUARTERS WHILE IN CHICAGO!

Mention THE CRISIS to Our Advertisers

000 women in beauty parlors and toilet article manufacturing.

Perhaps the most significant trend in business for Negroes is an indicated beginning of integration into white business enterprises. This trend has paritally offset losses in catering, barbering for whites and other such pursuits which flourished for three decades.

Through the active intervention of a Fisk university professor, a nationally-known baking powder manufacturer now employs a group of Negro demonstrators and sales people. A nationally-known soap manufacturer also uses Negro women demonstrators.

Through James A. Jackson, Standard Oil is placing Negro-operated filling stations in many cities of the country and many of the owners of these filling stations are college trained men.

Negro salesmen for automobiles, refrigerators, radios, etc., are giving white business concerns a new appreciation of Negro efficiency and Negro buying power.

The campaign launched some years ago by the *Chicago Whip* to place Negro clerks in white stores operating in Negro neighborhoods is still bearing fruit.

Distilleries, trade-marked breads, wholesale grocers and a few other major businesses are turning to Negroes to develop Negro trade.

Consumer Cooperatives

In the longer look ahead, there is every indication that in retail merchandising the individual owner is on the way out. Such participation as the Negro will have in this field will probably be in consumer cooperatives like the successful Gary project under J. L. Reddix or in continued integration into existing white establishments.

Despite the predictions of Dr. Howard Odum that in the next twenty years all Negroes will have left the farms, there are some definitely promising trends which may bring some of our college trained men back to the farm. The Government's program of aid to farmers gives some assurance of higher income for the farmer and a gradual lessening of some of the inequities which tended to drive Negroes from southern farms.

The seventy Negro banks of twenty years ago have been gradually reduced to about fifteen. Those that remain are sound institutions as was attested when they emerged from the bank holiday of 1933. There are promises of a slight increase in the number of Negro banks and as they come they will be staffed with men of superior training who will avoid many of the mistakes of the earlier ventures in that highly technical field.

Another force in Negro business is the amazing progress of Negro newspapers. In this profession the Negro is finding himself and giving the young men and women of journalistic aptitudes an unusual opportunity for development. Some of the printing plants owned by these publishers employ scores of skilled workers and represent thousands of dollars in modern equipment.

Finally the most important lesson of the seventy-five years is that the appeal to the Negro consumer must more and more be made upon quality and service rather than "race pride." This hackneyed appeal is passé both for business and the professions.

The greatest discouragement of the seventy-five years has been the rarity of second generation individually established Negro business enterprises.

The evidence and testimony are preponderant that if the Negro is to make a larger contribution in business, Negro education must take a militant interest in the process and must assume greater responsibility for its promotion and development.

The late Booker T. Washington said:

> I hold that there is no hope for us as a race unless we learn to apply our education in a practical manner to the natural resources of our country . . . and interchange of commodities as represented in such activities of life as farming and business.

The formula so stated by Tuskegee's founder represents the unfinished task as we begin the next seventy-five years.

Diamond Jubilee Greetings

to fellow members of the

N. A. A. C. P.

and the race at large from

JAMES A. JACKSON

Special Representative

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for comfortable oil heated Homes and

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Total Paid to Policyholders Since Organization

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Number of Policyholders as of December 31, 1937

141,366

Gain in Assets in 1937,

$179,160.55

Total Assets

$2,122,108.88

WHERE SHALL WE MAIL YOU a FREE COPY of "THE CONTRIBUTION OF THE NEGRO TO THE ECONOMIC STATUS OF THE RACE?" BY HARRY H. PACE, PRESIDENT

SUPREME LIBERTY LIFE INSURANCE COMPANY

Home Office: 3511 SOUTH PARKWAY

CHICAGO, ILLINOIS

Society

(*Continued from page* 207)

ward, Detroit stood forth, a bright and shining star. Years later, New York improved and Chicago crept into the civic caravan of progress, and when the World's Fair came in '93, only the "pure in heart" could enter the charmed circle of its social elysium.

Dancing

The sound of a nearby radio brought to mind the ballroom dancing of ye olden days. The waltz had been known among whites as "that indecent German dance." It finally became an accepted social feature and the colored folk, dropping their jigs and quadrilles, "fell for it." Simplicity and grace constituted its charm. The right arm of the man around the woman's waist, his lift, extended in front, her hand on his. No part of their bodies touched. I recalled the night that Bill Chapman, a barber, an awfully nice fellow, white mother, colored father, one of our good dancers, was tripping the "light fantastic toe" with Miss Emma Sparrow, a visitor from Boston. Bill had taken a few glasses of wine before coming. No drinking with or before ladies in those days. The music and wine combined overpowered his discretion or accentuated his sentimentality. At any rate, he suddenly drew Emma close to his manly bosom. She stopped dancing at once, slapped him in the mouth, and said "I have been accustomed to dancing with gentlemen." Bill wept and cried, apologized, was forgiven, but danced no more that night, and never again with the slapper who proved she was no flapper.

"Two Step" came on later, and later yet, the "One Step," which was very fashionable only in sporting circles, since it featured the appetizing contacts of "corporosities." I thought of "Poor Bill" years later, when in Denver attending the N. A. A. C. P. convocation. A young lady challenged me to dance, after stating that she did not believe that an old timer, like me, could dance "modern." To prove it, I went through a one-step and two-step with her. The judges decided that I knew how to dance, all right, but she declared I didn't hold her tightly enough. On the defensive, I stated that "a gentleman was taught never to allow his body to touch the lady's while dancing." She retorted, "How did they get any thrills then?" I lost favor, I think, by replying, "There's a time and place for all things. We formerly considered the ballroom a place for terpsichorean art and activities, rather than a suitable location for libidinous exhibition, or promotion of boudoir emotions."

The telephone rang. Back to earth. Good-bye to dreams. The hour was late. I had forgotten a "Cotton Club" engagement. I went. Aromas of the past still lingered and as I saw the present with its sights and sounds of modern happiness, my soul filled with sympathy for those who needed liquor to fill them with thrills, for those who, without it, felt no joy in the touch of a woman's hand, no heaven in the light of a woman's smile.

A Though for "Moderns"

A young man approaching, rudely interrupted cogitations so in apropos. His walk seemed a medley of those abominations stolen from the plantation and known in polite society as Trucking, Susie Q, The Big Apple. With cocktail-laden breath, he consolingly or condolingly said, "Old man, don't you wish that you were young again and could revel in the kisses of these, the finest women God ever made, some 'black but comely,' some light but lovely. I sure do feel sorry for you."

I shall always regret that I was so much a savage as to say, "Yes, I'd like to be young again, if I could forget the past, or could find girls who knew not the present. I will frankly admit that women dress finer and wear fewer clothes, that they have diamonds, mink coats, autos, enjoy salaries, fabulous, if compared to those of my day; and can flirt and fool with many men without getting anyone killed, but:

Thank God I grew up in the days,
When women had natural looks and natural ways.
And when love came, 'twas from the heart,
No synthetic stuff, no playing a part.
And when lips met, 'twas joy supreme,
No paint to taint God's grandest dream.

The percentage of illiteracy among colored people has been reduced from 90 at emancipation to less than 10.

United Government Employees, Inc.
In 1937 and 1938
secured a half million dollars in pay increases by appeal to Congress for 3,000 colored workers in the employ of Uncle Sam.
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BALTIMORE, MD.—1606 Druid Hill Ave.
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HOUSTON, TEX.—3414 Dowling St.
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Mention THE CRISIS to Our Advertisers

Lodges

(*Continued from page 237*)

with a contingent of aggressive and intelligent women of the Daughter Elks. All of these are selected from among members of the order, for be it known, every trade and profession may be found within the ranks of Elkdom.

John H. Ryan, of Washington, D. C., heads the Athletic Commission, a quiet, unobtrusive unit that has done a lot toward making it possible for Negro athletes to get their chance.

The writer, as Grand Commissioner of Economics, has the honor of heading the latest commission created by the order. John O. Lewis, a Seattle, Wash., publisher, interested in cooperatives, is a close associate and assistant. This department is just emerging from the "feel-your-way" stage. It has worked with the Phi Beta Sigma "Better Business Week," with the American Teachers Association committee on economics, and with numerous other bodies, and has built up a definite program looking toward economic education for our people. We hope to assist in harnessing the Negro purchasing power to the advantage of the race.

About 1,200,000 "Brothers"

The foregoing is a portrayal of some of the major activities of the "lodge brother" who so frequently has been regarded as simply an ignorant and egotistic wearer of emblems, bronze, medals, sashes, and an unwarranted air of sublime importance. Actually, he has often been more important than he himself has realized.

All told there are more than two million Negro lodge members in the country. Of course, many of us are "joiners" holding a variety of such memberships. Therefore in evaluating the fraternities, one must discount these duplications to arrive at a numerical estimate of the lodges. I regard 1,200,000 as about the number of colored lodge members in the country.

Whether the member be a joiner, or one content with a single allegiance, the lodge brother is to some degree disciplined and amenable to reason. He has a confidence that there is hope of reward for the efforts of himself and his brothers, else he would not be there; and he has proved by his continued membership that he can accord some measure of devotion to a cause.

Frankly, if I were obliged to select a medium for reaching the minds of the whole Negro race, to develop mass interest, to reach the high and mighty, or the lowly but faithful among us, I would make my path easy by approaching the colored American through his lodge, certain that here is a road that has long been trod by those who have had race progress consistently (although sometimes nebulously) in mind.

There are 45,000 Negro churches with 5,300,000 members; and the estimated value of church property is $210,000,000.

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RALEIGH, N. C.
Founded 1865
Courses Leading to
A.B., B.S., and B.D. Degrees
Excellent Faculty — Finest Traditions
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Greetings
ZETA PHI BETA SORORITY
NELLIE B. ROGERS, *Grand Basileus*

Greetings
FROM
Hon. Caroline O'Day
REPRESENTATIVE-AT-LARGE
OF NEW YORK

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Under Direction Board of National Missions Presbyterian Church U.S.A.
In Cooperation with
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INSURE WITH NEGRO COMPANIES
They Provide: SECURITY for Loved Ones, JOBS for Trained Negroes and ECONOMIC POWER for the Group
READ AND ACT
The National Negro Insurance Association reported for 1936:
—Assets of $17,434,075.07
—Income of $15,061,347.72
—Insurance in force: $288,963,070.00
—Policies in force: 1,643,125
—Ordinary Insurance: $80,106,234
—Industrial Insurance: $181,961,766.63.
—Health and Accident Insurance: $26,895,069.37
—Employment: 8,150 Negroes
—Policies issued and Revived in 1936: $174,112,773.00
—Increased business, 1936: $65,645,466
—Increase in policies, 1936: 251,047
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LIFE, RETIREMENT INCOME and DISABILITY CONTRACTS
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BUY INSURANCE WHERE YOU CAN WORK!
P. M. H. SAVORY

Mention THE CRISIS to Our Advertisers

Churches

(*Continued from page* 239)

Africa. The popular denominations then began their modern African missions—the African Methodist Episcopal Zion Church in 1876, the Baptists in 1880, and the African Methodist Episcopal Church in 1887. Negroes became extremely conscious of their disabilities.

Little Employment in Schools

The mission schools were turning out graduates who examined the denominational college and found them definitely controlled by the white people and offering little opportunity for Negro employment. As early as the 1870's three popular denominations had at least one school of higher learning. The African Methodist Episcopal Church founded Western University at Kansas City. There was already Wilberforce University (1856) which came under that church's control in 1863 with the great champion of an educated ministry, Bishop D. A. Payne, president. The Baptists had Selma (Alabama) university. The Colored Methodist Episcopal Church's Lane college was at Jackson, Tennessee. In the eighties other independent schools arose in addition to the African Methodist Episcopal Zion's Livingstone college, Salisbury, North Carolina, with the versatile J. C. Price, president. Thus the mission colleges stimulated the founding of educational institutions by the Negroes as well as by the southern states. Some Christians particularly in Virginia and Georgia and Texas divided over the issue of whether the Negroes should help to support the mission schools of the North any longer. Incidentally, too, the schools provided preachers like William J. Simmons, A.M., D.D., LL.D. and Alexander Crummell, D.D., with honorary degrees. It is significant that graduates were turned out from all of the schools with earned diplomas and degrees in many departments.

Money was available not only for the Negro schools but also for the Negro churches to build many of the present-day church buildings. Fraternalism, insurance and banking were so appealing that the Reverend W. W. Browne of True Reformer's fame and the Reverend W. R. Pettiford, President of Alabama Penny Savings Bank, became known as business men. The Reverend R. H. Boyd, executive of a newly-organized denominational publishing board, opened for financial profit a whole new field of religious journalism and of church, Sunday school and young people's publications when he made a business success of the National Baptist Publishing House at Nashville, Tennessee.

Influential laymen became leaders in the churches (on the boards of trustees) to which situation the pastors did not readily adjust themselves. There was confusion, and outward splits. Notwithstanding, business methods were adopted by the churches with periodic financial reports, etc., from leading officials. Laymen were in complete control of the Y.M.C.A. and the Y.W.C.A. and other religious organizations. It was found to be good business and also good religion to ignore denominational bounds. The National Baptist Convention, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church cooperated heartily with the Federal Council of and Churches of Christ in America (1908).

Rise of Liberalism

As late as 1914 Bishop John Hurst of the African Methodist Episcopal church wrote in the *Christian Recorder* that "the Negro church has remained disinterested and almost dormant in

(*Continued on page* 246)

Colored people have contributed $3,500,000 toward their own education, exclusive of the amount of taxes they have paid as citizens for the support of public schools.

It is estimated that colored people owned in 1936 twenty million acres of land, an area about equal to New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

Colored people own 750,000 homes; operate 880,000 farms; conduct 70,000 businesses; and have accumulated two and one-half billion dollars in wealth.

There are 800 schools for training above the elementary grade; 55,000 colored teachers in all schools; and $65,000,000 invested in property for higher education.

There are 23 Negro banks in the country, capitalized as about $2,000,000, doing an annual business of about $50,000,000.

One hundred Negroes are listed in the 1936-1937 edition of "Who's Who in America."

Greetings to a Rising Race!
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regard to problems that especially affect it." Less than twenty institutional churches had arisen, but most unusual happenings in the churches were to occur during the World War which was generally taken for granted and supported by the ministry. Through it all almost a million Negroes went North and forced many churches to make social programs for them. The churches expanded often into outmoded buildings of white congregations which were sold to them at an enormous profit.

Bishop Charles S. Smith of the African Methodist Episcopal Church exclaimed in his quadrennial address of 1912: "What wonderful strides have been made in Biblical interpretation, distinguishing between blind belief and rational faith!" In 1916 his denomination deemed it "fitting to re-affirm" its traditional doctrinal position. William Pickens remarked that "intelligent people do not believe in a material hell, a material heaven, or universal bodily resurrection." The answer of a liberally-trained minister in the *Messenger Magazine* was too much in agreement with Dr. Pickens for Virginia Seminary and College where said minister was employed.

After the Scopes trial at Dayton, Tennessee, for teaching evolution contrary to a state law of 1925, liberal clergymen were found among many denominations. A Congregational pastor in Detroit contributed seven pro-evolution weekly articles to the Detroit *Independent*, entitled "Enter the Bible, Bryan and Scopes." The Negro churches as a whole, however, contended earnestly for the faith delivered orally to the slaves and denounced evolution whether in Darwin, Fosdick or Darrow. "Up from Monkey or down from God" ran two months in the Norfolk *Journal and Guide* as the caption of articles from Charles Satchell Morris. In 1925 the National Baptist Convention has gathered enough momentum to pass its anti-evolution resolution which sentiment had been growing for four years.

Several trends were noticeable while the anti-evolutionists tried to make their beliefs prevail in the churches but failed to be successful. Tradition and authority were found not in either type of the Negro churches but in the Roman Catholic Churches to which an increasing number of Negroes were going. There is also "graduation" from the independent churches of Negroes to the White-controlled churches for Negroes, especially to the Protestant Episcopal Church. The poem, "Good-bye, Christ," might mean that there are those Negroes who protest against second-handed Negro churches whose only contribution lies in what they have done. Islam, Baha'ism, the Moorish Science Temple of America and kindred organizations and faiths make non-christian appeals to Negroes not to mention organized and unorganized agnosticism, atheism, communism, cynicism, skepticism and the like. There is also deflection from the organized churches to Christian groups like the Swedenborgians, Unity, Christian Science and Jehovah's Witnesses. In this generation Negroes themselves have originated a Christian movement, without status, upon a most fundamental Christian virtue, the brotherhood of man. William S. Crowdy with his Church of God and Saints of Christ and Garfield T. Haywood's Pentecostal Assemblies of the World were among the leaders of inter-racial churches. *The Afro-American* chiefly has given details of additional inter-racial religious bodies which are led by Bishop Lawson, Prophet Costonie, Mother Horne, "Daddy" Grace, Elder Michaux, Father Divine and others of lesser prominence. Seemingly, they would socially reconstruct this world in spite of their fundamentalist views of the Bible. Negro ministers of the historic churches which have meant the complete salvation of a minority race certainly can do no less than to make their Christianity walk this earth.

The Phi Beta Kappa fraternity, highest scholastic Greek letter society, had elected 155 Negro members through 1936. The doctor of philosophy degree had been conferred on 132 Negroes through 1936, with 79 of these being conferred in the years 1931-36.

The Crisis regrets that several articles which were scheduled for this number are not appearing.

Among these is "Rise of the Black Internationale," by George S. Schuyler. Watch for it in the August number.

The first boxing champion in America was believed to have been the slave Tom Molineaux, of Richmond, Va. He defeated all comers in America and went to England where in 1810 he was defeated by Tom Cribb, the British champion.

Negro fighters have been prominent in boxing since the earliest days, some of the most noted ones being Peter Jackson, George Dixon, Joe Gans, Joe Walcott, Sam Langford, Jack Johnson, Tiger Flowers, Harry Wills, and Kid Chocolate. The present heavyweight champion is Joe Louis; the light heavyweight champion is John Henry Lewis; the welterweight and featherweight champion is Henry Armstrong.

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